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LEND A HAND.

A RECORD OF PROGRESS.

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The rush to Oklahoma, the last tract of fertile land which the Government of the United States had to give away, marked an era in our history. It can no longer be said that we give every man a farm who is willing to work on it. For a century, this was the distinction between the United States and other nations, that we could make this promise. Here was the escape-valve if we had too much steam on our boiler. If honest workmen had no industry opened before them in manufacture, they could go upon the land.

It ought to be observed indeed, and generally it is not observed, that for three hundred years, more or less,—America had been rendering like service to Europe. When what is called the labor market seemed over-crowded, the relief came, as the over-plus of laborers or workmen crossed the ocean for America. It was taken for granted that America could provide for them.

Sixty years ago De Tocqueville noticed that, on the average, our wave of Western emigration advanced about

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seventeen miles a year. If we should measure from the Mississippi river, and count seventeen times sixty, we find that his calculation allowed for one thousand and twenty miles flow westward of the frontier before 1893. That wave has been met meanwhile by the Eastern wave from the Pacific, —starting from California and Oregon. The computation of the accurate Frenchman has been curiously verified. And so it is that Uncle Sam has no more arable land to give away.

But he has lands not fruitful. And man subdues nature, so that these lands also can be made fruitful. And an act which passed Congress last August, —amid the echoes of strikes, and in the midst of that torment as by fire at Washington, in which we tested our Senate and House of Representatives,—provides that the desert also shall blossom with the rose. On motion of Mr. Carey, who will be long remembered for the act which bears his name,—the Government passed a law,—which offers to eight of the states on the Pacific, and this side of those on the Pacific, one million acres each of land not now arable,—on condition that those states shall irrigate these lands so that they may be made available for agriculture. Several of these states have already accepted the gift, on these conditions,—and probably all of them will do so.

Undoubtedly there is "money in this thing." Anyone who has seen the irrigated lands of California,—which are valued at prices ranging about three hundred dollars an acre, —will understand that the states which undertake the duty of reclaiming the worthless land offered them, can well enter upon very expensive projects for irrigation.

It is, at the same time, easy to see that such enterprises require the power of a state. The irrigating canals will often be long — perhaps hundreds of miles long. Those in Mars are sometimes measured by thousands of miles. No individual can undertake such work. If it is farmed out to great companies, the eternal war will begin in a new place, between The People, and the Great Companies which The People has called into being.

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But, so soon as any state does provide for the irrigation of desert land;—so soon as it shows as much skill as even Moqui and Pima Indians have done—and as much united force; so soon that state has farms to sell or to give away, where twenty acres of land supplies the food for a family—and a comfortable living. This is shown in a very interesting way in the report recently published of the farming operations of Mr. Woodruff, one of the leaders of the Mormons.

Wilford Woodruff is the present president of the Mormon church. He has lived on one of these twenty-acre farms for forty-seven years. His acre and a quarter of wheat furnishes his family with bread. His garden supplies all vegetables and small fruits, and his orchard the apples, pears, peaches, apricots, and plums. His fields of alfalfa, which is a kind of clover, furnish feed for horses, cows, pigs, and chickens, for this wonderful forage plant is relished by all the animals of the farm. Of course he has produced his beef, pork, poultry, and dairy products, besides having a generous surplus to sell or exchange for articles at the store.

In the sagacious arrangements of Brigham Young,—when he led the colony under his orders into what was then the territory of Mexico,—he restricted each family's holding to twenty acres of land. But at the same time he provided that that land should be irrigated. There were to be no doubts nor chances as to early rain or latter rain. The rains, if there were rains, and the rivers where there were rivers, were to give the fertility of Egypt to every farm in Utah. Under this rule this colony of the most ignorant people has enjoyed that physical prosperity, which has distinguished it among the newer states of the world.

The interest which the people of the United States take in such enterprises is in the outlet which is thus provided, once more, for what may, by any accident, be a congested centre of population.

The man who has his family living on a farm where he can raise their wheat, oats, and rye,—their grass and alfalfa, their chickens, geese, ducks, and turkeys,—their mutton and

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beef,—and if he choose, their linen, cotton, and wool,—is quite independent of the chances of tariffs or of currency. There will be many more who do not wish to go into this business. But there will be many who do. It does not matter to the state, who goes, or who stays. The congestion is relievd if any one goes. A family of children grows up, healthy and strong and in the open air. If the State gains this, the State need care but little more.

The number of acres which Mr. Carey's act proposes for irrigation is eight million. These numbers represent, of course, only a very rough guess as to the region which can thus be thrown open to the emigrants of the world. Some of the irrigating states will have to have much more than one million acres of land which can be thus used,—some, perhaps, to have less. It is not easy for persons trained to New England estimates of land values, to accustom themselves to the new valuations, which follow on conditions involving regular water supply—accompanied by almost constant sunshine. Speaking in round numbers the state of Massachusetts contains five million acres. The present grant to the eight states is of eight millions in all. But the eight millions when irrigated, will have no parks of boulders, no worthless salt-marshes, no sand-wastes like those of Cape Cod, no rocky hills like Wachusett or the Green Mountains. Counting nine persons to a farm of twenty acres, the eight million acres thus added to the Empire of Happy Homes, will provide for three and a half million of persons, who are tired of the crowded life of the congested centres of the world.

A society has been formed, which hopes to inform all the people of all the states, of the opportunities thus given for a new Emigration,—in which the advantages of the modern agriculture may be received. The society proposes to organize Colony Clubs, in different towns, with whom it may readily communicate, as to the new openings which may be made, under the new statutes, for organized emigration.

We are so much interested in the success of all such

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movements, that we have arranged that the central bureau for Massachusetts, shall be, for the present, at the office of this Magazine. Persons interested in the organization of Emigration may address letters on the subject to Mr. A. W. Vorse, Colony Club, office of LEND-A-HAND, 3 Hamilton Place, Boston.

TUSKEGEE NEGRO CONFERENCE.

FOURTH ANNUAL SESSION.

BY R. C. BEDFORD.

The weather culminated in four inches of snow and bitter cold. Many said "the Conference will be a failure this year." It rained all day Tuesday and carried off the snow, but the mud and swollen streams were left. To make sure of getting here, many started a day beforehand. They came in early Wednesday morning, muddy and tired enough. The school gave them a good breakfast, and by ten o'clock the chapel was crowded and every one in the best of spirits.

Mr. Washington presided. In his opening remarks he said: "I think that we ought to confine ourselves largely to things that lie within our own power to remedy. We might state many difficulties and find a great deal of fault, but we had better give ourselves to matters that we can help. We can overcome prejudice in a quiet, patient way better than by abuse. The power of the mouth is not like the power of an object lesson. Don't try to make any big speeches; be plain and simple in what you have to say. Speak as if you were talking to your wife by your own fireside."

A committee on declarations was appointed. Their report was earnestly discussed for over five hours when the

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following were unanimously adopted as the judgment of the Conference:

DECLARATIONS OF THE FOURTH ANNUAL TUSKEGEE NEGRO CONFERENCE, HELD AT TUSKEGEE, ALABAMA, FEBRUARY, 20TH, 1895.

Four sessions of the Tuskegee Negro Conference have made clear their wisdom. They give the masses a day in school, under most inspiring influences. Education, property, character, and how to cure the evils that lie in our power to remedy, are the subjects discussed.

I. The seriousness of our condition lies in that, in the states where the colored people are most numerous, at least 90 per cent. of them are in the country, they are difficult to reach, and but little is being done for them. Their industrial, educational, and moral condition is slowly improving, but among the masses there is still a great amount of poverty and ignorance and much need of moral and religious training.

II. We urge all to buy land and to cultivate it thoroughly; to raise more food supplies; to build houses with more than one room; to tax ourselves to build better schoolhouses and to extend the term to at least six months; to give more attention to the character of our leaders, especially ministers and teachers; to keep out of debt; to avoid law-suits; to treat our women better; and that conferences similar in aim to this one be held in every community where practicable.

III. More can be accomplished by going forward than by complaining. With all our disadvantages, nowhere is there afforded us such business opportunities as are offered in the South. We would discourage the emigration agent. Self-respect will bring us many rights now denied us. Crime among us decreases as property increases.

Where the people are reached by this and similar conferences and other earnest efforts, their improvement is marked.

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They are less in debt, have better houses and schools, and, in spite of the very hard times, have more home supplies. We believe these conferences afford one of the quickest and most economical ways of reaching large numbers of the people, and of helping them to help themselves.

Upon the question as to the value of the Conferences, there was not only a unanimous "yes," but there was abundance of testimony in the way of facts. One man said: "Before these Conferences began I had not as much as a mink-skin, now I have got 80 acres of land and five mules, all paid for." Another said: "In my community I can count 100 families that have homes of their own, in a radius of 30 miles, largely as a result of these meetings." Another said: "2626 acres of land have been bought in my locality since the Conferences started." Another, "4400." Another said: "We have about 1500 acres, a cotton gin, a grist mill and a store." A presiding elder, who travels very largely, said: "The Conferences have set the people to thinking and talking and, wherever you go, they are preparing to buy land." One man, away from Mississippi, said: "I heard tell of this way of doing business, and so my brother and I went to work. First we bought fifty acres apiece, now we own 2000 acres between us and have sold 4000 acres to other people, and have just bought 3000 acres more to sell." It was the feeling of the Conference that more would buy land if it were not that it is difficult to get hold of, except in large tracts. As to the moral and educational condition of the people, many dark pictures were presented. Father Mitchell of Warrior Stand, said: "I tell ye wese hevin' a hard time in our neighborhood, and I prays my 'Deemer to send some morals down whar I live for we sure ain't got none. I'm puttin' up a big Baptist Church down on de Sam Road an' I hope I'll be able to do the people some good." The reliability of the masses was spoken of. Some said much could not be said about paying debts and meeting obligations, with work only part of the year and then at from four to six dollars per month. It was generally agreed that where

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the people were able they would pay their debts. The people were shown to be very responsive to good influences and in every community where their condition was reported so bad, it was shown that nothing had been done for them. In every instance where good faithful work has been followed up for any length of time, a revolution was the result. One of these places has had a school, with excellent teachers, for seven years. During that time they have built and paid for a $2,000 school building, and given $800 a year for the support of the school. One man said what we need is some way of getting right at the masses of the people at once. He said we must go to work ourselves, and if we can't have anything else spread these Conferences all over the South, hold them often and get the people waked up to what it is possible for them to do, to help themselves. Acting upon this, Mr. Washington had printed directions for organizing and conducting conferences distributed freely among the people. Examples were brought to show that many of the serious crimes that are charged to the colored people were committed by those who are homeless. One man said: "If I have money and my neighbor ain't got none, I can't sleep very well. He'll want some of my money. When a man owns property in a place he ain't goin' to wander about. He's goin' to stay in that place and build him a home and he'll be a better man, more truthful and reliable.

"We don't want any emigration agents. We don't want to hear about Mexico and Africa."

Quite a number of white farmers came in to the Conference, among them Mr. R. O. Simpson, a wealthy planter of Furman, Ala., who came nearly 150 miles to be present. He staid two days on the school grounds and showed great interest, expressing himself as exceedingly hopeful with reference to the future of the colored people. He said the white people of the South were waking up in this matter, and would wake up more and more. What a wonderful day! More than 500 farmers have been directly reached. They came from almost every county of Alabama, from

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Georgia, North Carolina, South Carolina, Louisiana, and Mississippi, and will carry the story to multitudes of others. These Conferences are the grown people's university, a real day in school. "For heaven's sake don't close these meetings. Don't ye look back," was the earnest plea of every one present.

UNION IN CITIES.*

The Social Union of the Presbyterian churches has taken measures looking for a union of the churches in that city in the reformation of the people in its "dark sections."

Mr. President, Guests of the Evening, and Members of the Presbyterian Social Union: When the "Out-Look Committee" began the investigation of University Settlement work, as directed by the Union, for the purpose of ascertaining what we could do to aid in the work, the members of the committee did not have the remotest idea that it would lead to such an extended research into the subject of Christian labor among the poor and fallen of our city as has been the result.

As stated by your Committee at the last meeting of the Union, the subject demanded a more extended report and consideration than the brief time allowed the Committee at a regular monthly meeting would permit, and more than the mere recommendation, that personal service, contributions of money, and of various articles for use among the poor, be given by the members of the Union to the University Settlement.

This did not seem adequate to meet the tremendous call ringing out from many, many sections of our city: "Help, or we perish, soul and body!"

Come with your Committee and note representative districts.

* Report of "Out-look Committee" of the Presbyterian Social Union.

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It has been said that there are three classes of poor, viz.: God's poor, the Devil's poor, and poor devils. All three classes came under our observation.

God's poor: Those who have seen better days, but by reverses in fortune and health, have been brought to very great suffering and wretched quarters, but who still have faith in God, and though fearfully crushed in spirit, strive to do the best they can. Oh, how very many of such the Church of Christ, through her members and funds, render efficient help; but many, many unknown, suffer in obscurity and sorrow.

Then the Devil's poor: Those who are bound hand and foot by vice and immorality, but yet at times having a faint hope that something will come to help them do better. And to many such that something does come, in the form of a Christian worker, as a messenger from the Heavenly Father, to inspire and help back the wayward child to love and trust in God.

And the third class, the poor devils: Those out of whom all sense of right and wrong seems to have departed; who glory in sin and shame, and not content with such a life themselves, seek to drag those with whom they come in contact down to their own hell.

Such persons your Committee came across, and of all experience with sin and sinners this is the saddest, as though Satan had full possession and his worst was being done; yes, done upon those made in God's image.

And it is known beyond question, that the morally dark sections of a community are the localities where election repeaters have the least difficulty in carrying on their operations.

Preceding the recent election there were nearly 2,500 names stricken from assessors' lists in a few days' examination of several divisions in a small section of our city.

A large number of persons had been registered as qualified voters in five different houses kept for the vilest purposes. In one case the name of a dog was placed upon the

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list as a legal voter, and according to the evidence submitted, in full knowledge of being a dog and not a person.

And these localities provide a place of comparative safety for criminals of all classes.

These plague spots in cities and towns are not confined to the older states, but are even more hellish, if possible to be so, in the newer states of our land.

What heart-sickening accounts we see in the papers almost daily, of Satan's power throughout the length and breadth of our country.

From the outset of your Committee's examination into the subject, the fact that no thoroughly equipped organization exists commensurate with the work to be done, was painfully apparent. Every mission visited was deficient in many of the requirements to very successfully cope with surrounding conditions.

Most of the Christian enterprises in the darkest spots of our city are wretchedly poverty stricken, not having money enough to decently carry on the work committed to them.

At the best their work is fragmentary and lacking in permanency; the death or removal of one, or it may be a few persons enthusiastic in their efforts, and the work drags along or is discontinued.

Your Committee recognize most sincerely the self-sacrificing labor of many of God's earnest and devoted children in their efforts to do good among the poorest and most helpless of men and women. "Well done" has been said, and will be said by the dear Lord and Master, He who had compassion on the multitude and blest them, to a great company of faithful followers who have imitated his example in a life of personal service.

Many souls have been saved and great good done through God's blessing the efforts of the Salvation Army, but none of these efforts begin to come up to the "ought to do" of Christians, and of the Christian church.

None of these are of the thorough abiding character that

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the Church of Christ ought to have in operation to aid in leading the lost to know, to love and to serve faithfully the God of all truth, and to be genuine helpers to one another.

Your Committee are of the opinion that if the brave and noble Christian warrior, Dr. Parkhurst, had been called from earth to heaven in the earlier part of his Herculean labors in New York, it is not likely that we should have seen such glorious results as we have recently witnessed.

God, and one truly devoted Christian servant have often done wonders, but it is running too great a risk to depend largely on one or two persons, or on a few isolated and feeble organizations to cope with the devil in a great city.

So your Committee come this evening, after having carefully considered the subject in all its bearings, to recommend that an effort be made to organize a Christian League for the carrying forward, with vigor and enlarged power, the great work committed to Christian people among the poor, the suffering, and to a large extent, neglected of our cities, for coöperation with the authorities in the suppression of vice and immorality, especially in its publicity. Said Christian League to be composed of representatives from all Evangelical denominations, and to be incorporated.

What a great power for helpfulness to our government during the Rebellion were the large number of Union Leagues all over the loyal part of our nation! What excellent work in Christ's name did the Christian Commission accomplish!

How the Young People's Christian Endeavor, Society of Andrew and Philip, the Brotherhood of St. Andrew, Epworth League, and similar organizations have spread throughout the churches, and if judiciously directed, will inspire and quicken the rising generation, so that new and splendid victories for the dear Lord shall follow.

So under God, might not the banding together of representative Christian men and women in an effort to lead to a spiritual life and the betterment of our brothers (for brothers all are, and we ought to be "our brother's keeper," though

many, alas, are a "great way off" from the gracious Redeemer, who would that all were very near Him), accomplish great things?

Might not such a permanent organization in every town and city help forward the glorious day when all shall know and love the Lord?

Of course, the church is God's appointed method for the recovery of lost and ruined men, but yet there are directions which the church has not yet fully entered upon in response to the command, "Go ye."

May not the following plan of action aid in a better fulfilment of the command:

FIRST.—The organization of what might be called "The Christian League," to be incorporated and composed of at least two persons from every Evangelical church in our city, clergy and laity, with a central office, and superintendent and clerical help sufficient to attend to all details of work required.

The work of the League to consist in establishing Mission chapels in needy localities, coöperating it may be, with some already in operation; chapels to be plainly but most thoroughly equipped; gospel services, simple and earnest; Jesus Christ presented as the only Saviour of sinful man; there never being any compromise with any person or any organization in the hope of obtaining financial aid by lowering the pure and simple gospel standard of salvation through Jesus Christ.

We do not think it is necessary to separate Christ from any effort to aid people, even for this life, much less for the life to come, as though the divine and human were not united for man's best interest, in the person of Christ Jesus.

In connection with chapels, there should be reading-room and library, gymnasium, baths, manual training school, sewing and cooking schools, kindergarten and evening schools, lectures and entertainments for spiritual and temporal improvement.

NEWTON FREE LIBRARY. NEWTON, MASS.

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SECOND.—The Christian League, through its chapel workers and others, could assist in placing many children in country and other homes, and might erect suitable buildings away from the city, where they could be properly trained, for oh! it is distressing beyond expression, to see little ones in large numbers, dirty and ragged, surrounded so completely by evil influences.

We do not give enough attention to this phase of city mission work. Many parents and guardians would allow children to be transferred to better surroundings, were proper influence brought to bear upon them by those in whom they had confidence.

THIRD.—Would there not be a power to aid in the preservation of the Sabbath, as God's holy day, and it may be to prevent improper legislation?

Surely there is danger of severe judgment coming upon any land failing to remember the Sabbath day to keep it holy, for the mouth of the Lord has spoken it, and as a nation are we not drifting dangerously near excessive Sabbath desecration?

The time may come, yes, has come, when important moral questions arise in a community, and if an organization strong, healthful, and brave for God and the right, exists as a rallying center for all who recognize in Christ a deliverer and helper for all men, would it not be of inestimable value?

FOURTH.—Might not a Christian League, large in numbers and influence through its having a home in many of the towns and cities of the state, by petition to the Legislature and by other methods, aid in preserving, and it may be, enlarging the amount of good done, through proper laws regulating the liquor traffic, suppressing vile and trashy literature, reeking with filth and pollution, indecent posters and pictures; improving the condition of wretched and overcrowded tenement houses, aid in a better feeling between landlords and tenants, so that more healthful and comfortable quarters might be obtained in many instances, and

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the time come when such a Christian League, through its representatives, could act as arbitrator between capital and labor, for in this direction it looks as though we may have difficulty.

FIFTH.—Might it not be of great advantage to cities if a Christian League, learning through its many agencies and members, the special needs of certain neighborhoods, should then, by a special committee, confer with the authorities, mayor, heads of departments, etc., would not great good to the people result?

As a rule, Philadelphia has been blessed with excellent officials, and to-day great commendation is due to the mayor, heads of departments, district attorney, judges, etc. We don't think any city has been more highly favored in this respect than our own beloved Philadelphia. This we wish to emphasize most emphatically, for presently we shall say some things that will seem contradictory to this statement. And just here it might be well to say that, undoubtedly a great deal of terrible evil in our own midst is not fully known to the highest officials, as it was not to members of your committee until this investigation, and we doubt if many members of this Union have an adequate conception of the magnitude of sin and wretchedness existing at our very door. Much of it is of a character that the law should first deal with—the law, and then the gospel. The invitation, "Come to Jesus," in some instances, is as pearls before swine. In many cases the touch of a policeman will do more just at that time, and under such circumstances, to bring better doing than anything else.

And so, through a Christian League, its large membership reporting frequently to the central bureau the special needs of localities, followed by a conference with the authorities, would certainly lead to great improvements in some neighborhoods.

Some may say, why concern ourselves about the lawless and sin suffering? They are few in comparison with the total population. My friend, if your family consists

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of seven members, and all are in perfect health, save one, do you say that six are well, I need not be concerned about one?

And so the dear Lord would have us anxious about the one lost sheep, even as he was. But the number astray is tremendously large; think of thousands upon thousands in our city at this moment. While we are sitting here they are indulging death-breeding sin, and a great deal of it publicly.

SIXTH.—Should the Christian League be organized we would suggest the dividing of the city into districts, and all Evangelical churches in each district to send representatives to the main or central bureau. Every month or two a general meeting of two or more from each church in every district to attend a conference and report as to whether there is anything the League can do for the betterment of the district.

From one district the call would come for the erection of or the taking control of a mission building, to be thoroughly equipped as already stated. The locality may be a very wretched one, or it may be where the people are unable to do much in the way of contributing to religious work through small amount received on wages account, for oh, what small pay many receive, how the family is maintained is a mystery.

Again, the League might be used to provide Christian workers for localities in need of them, by drawing from congregations having a surplus. By this we mean, that in the city, and especially in the suburbs, there are congregations where Christian workers could be spared to go into less favored enterprises. For instance, a member of a church a few miles from the city said: "There are more men and women in our congregation than can possibly be employed on Sunday." Many ask, Where can I find Christian work on the Sabbath? But it cannot be found near by, and the individual spiritual life often suffers for the lack of proper exercise. Through the League all such

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persons could be well placed for doing the Master's work. Personal service after all is what Christ's followers should delight in, for

> "Not many lives, but only one have we,
> One, only one;
> How sacred should that one life ever be,
> That narrow span;
> Day after day, filled up with blessed toil,
> Hour after hour, still bringing in new spoil."

From another district would come the following statement: There are streets in our section not fit to pass along by day or by night; men and women of bad character are in possession, and others passing that way are accosted and often lured into dens of vice and iniquity. And this condition of affairs has existed in the same localities for a very long time.

So bold are these street-walkers, men and women, that they frequently take hold of others, and almost by main force, do their devilish work. Not only in our worst localities, but upon many of our principal streets, so that sons and daughters of those here tonight are tempted as they pass on their way, not having for a moment, up to that time, been aware of the terrible danger in such a public thoroughfare. Families have been compelled to move from homes very dear to them because of this evil at their very door. Many, many of our young men and women have been and are being ruined by this public evil. Led to drink, cards, gambling, and stealing from their employers to keep up such a life.

Why do not a larger number of our young and middle aged men attend church more regularly and show activity in Christian work? The sad answer would often be, "Bound by the devil in an impure life."

And from some districts the report would come: There are solid blocks of bad houses; even from the doors and windows and on pavements and streets, do these persons, possessed of the devil, carry on their deadly work by day and by night. And for many, many years has this gone on

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in exactly the same houses and blocks. Enough is seen outside or through the windows and open doors to sicken and disgust beyond expression, sapping the life out of thousands and tens of thousands.

Again, there are places where licenses have been refused, but with music and soft drinks, girls singing and serving, the places foul with impure air and profanity, a very hell on earth. Miles and miles of our streets are made the path to suffering and death, body and soul, and we Christians, to a large extent, with arms folded, full of joy and comfort, move on our way to heaven as though on "flowery beds of ease," none of these things moving us to the very depths of our souls.

We have seen sinfulness and disgusting sights in Egypt, Palestine and other distant and what we regard as dark lands, but we never saw more heart-sickening, sin-defiled, and apparently hopeless cases of humanity than at our very door.

All the foregoing, and a great deal more, has been the experience of your committee in a canvass by midday and midnight.

Many details are unmentionable, but a few items may not be out of place to stimulate to thought and interest.

The mayor, heads of departments, and others of our city governments should have a knowledge of the entire city by personal inspection by day and by night.

Maps of every block in the city, with the character of buildings and occupants, should be in District Station Houses and at City Hall.

Every policeman should know, and report twice a year, the character of the occupants of every building on his beat.

Civil Service rules should apply rigidly to the entire police force—character, good conduct and efficiency, the requisites; and when unable to perform duty through age or injury received in service, then pensioned.

So we plead for Christian unity among the followers of the one Lord and Master; not union of denominations, for that

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may not be desirable, but unity of spirit in a work of aggressive warfare, in all that will help to save souls and benefit the body, that it may be a temple of the Holy Ghost, and not be possessed by the devil.

Jesus wept over Jerusalem; may we not weep over Philadelphia?

Hear the voice of our Commander: "As the Father hath sent me, even so send I you;" "Go ye into the vineyard;" "Do and teach," as it is recorded of Christ.

So we plead for personal service on the part of professing Christians, and also giving into his treasury as he has prospered. Some can give a small sum, and God is pleased with the gift; others can and ought to give largely. Oh, the shame that so many of our organizations working among the poor and outcast, present such a pitiable subscription list—cash, 50 cents; a friend, $1.00; often widows' mites, and precious gifts, followed by some $5.00 and $10.00 amounts. No wonder the work has been so contracted, for it costs to do the Master's will among the "afar off," and deeply fallen ones, and among the hungry and destitute.

Oh, that wealthy Christians and others would learn that it is best to give largely of their, or rather not their, but God's means, entrusted to them.

It is better to do this than to heap up riches for children, or to found some great institution after passing away.

So, if a Christian League should be formed, will not those to whom God has entrusted large wealth give liberally, so that $100,000 shall be raised the first year for a great forward movement "In His Name?"

In view of what has been said, the Out-Look Committee recommend: That a committee of twenty members of the Presbyterian Social Union be appointed by the President within ten days, for the purpose of inviting representatives from all Evangelical denominations to a conference for the purpose of considering the advisability of forming a corporation to be called "The Christian League," for organizing

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Christian work in needy parts of our city, and to coöperate with such Christian societies as may so desire.

Also to confer with city authorities in such matters as may aid in the moral betterment of the community.

If a Christian League should be organized in our city, then an effort should be made to have other cities and towns unite in same character of work.

We are fully aware that the foregoing is but a crude report, but most of those present understand how little time an active business man can command, especially in these days of peculiar strain and depression, to prepare a report worthy of the topic, but it is offered in the hope that thought may be turned in the directions suggested, and that permanent good may result from our evening conference; that God may be glorified and our fellow men bettered.

Should the report be accepted and the Conference Committee appointed, there will be nothing binding upon the Union, it having simply taken the first step in the line of work suggested as Christians and good citizens.

All of which is respectfully submitted by the Out-Look Committee.

GEORGE GRIFFITHS, Chairman,
2102 Spruce Street, Philadelphia, Pa.

This report was unanimously adopted.

BOARD SCHOOL CHILDREN AND THEIR FOOD.

The following pages contain the result of independent attempts made in two poor Board Schools in London to obtain reliable particulars respecting the dietaries of the children:—

In one of the poorest Board Schools in London an attempt has been made to obtain some accurate knowledge of

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the general nourishment of the children and the number of those really underfed, a much more delicate and difficult matter than the promoters of gigantic Christmas dinners and Christmas trees seem to imagine. The general range of income of the families to which these children belong is between 15s. and 30s. per week; the majority of their parents are laborers, and earnings fluctuate very largely, the limits being from nothing to about 40s. per week in exceptional cases. There are a few men who habitually do no work, and are supported by their wives and grown-up children, and there are some widows who bring up their children well and carefully on their earnings of from 8s. to 16s. per week.

In the investigation two great dangers have to be avoided, either that in a spirit of boastfulness the children would describe ideal meals—or, as is more probable, that, in expectation of tickets for treats or meals, they would understate the amount of food they really had, in hopes of like success with those who, leaving their boots and stockings at home, run out bare-footed to clamor from any well-dressed and likely stranger who ventured into their street a few weeks ago.

The method adopted in the boys' school was to give, as an exercise in composition at the usual time for such lesson, the subject, "what each of you did yesterday and what you had to eat"—this was even given in the fourth standard, where composition is not taught. The essays do not lend themselves to tabulation, as will be seen from the following examples:—

"We had a wash in the coal box, then had our Breakfast Then we had our dinner Then we had our hair comb Then we had our Tea Then we went to bed Then we [cut] our toe nails. Then we went to School Done our sums Then we done our Dictation Then we went home and had our dinner We went to school and to read and went to carpentry."

This is by a boy in the Fourth Standard. One passage has been slightly altered being an account of a domestic detail.

"On Monday morning at eight fifteen I had my breakfast it was composed of a cup of tea and three slices of bread and head of a fowl. At one o'clock my dinner was ready and I was ready too. It consisted of hot potatoes leg of fowl and pork all hot. After this I had a basin of broth with a dry slice of bread. This finished my dinner. At five o'clock I had a piece Christmas pudding Half an hour after this I had my tea For tea I had a large cup and four slices of bread and butter and a piece of currant cake. Nine o'clock was the time I finished eating the day. I had a large piece of cake at this time."

The above is by a boy in Standard VII.

"Dear Sir before we wash ourself we have breakfast We have a bloater and bread and butter and a cup of tea and then wash ourself afterwards and then go to school when we come home our dinner have some stew and pudding after dinner we wash ourself and then we go to school and we come home we have some tea we have bread and butter and a cup of tea after tea we wash ourself and then go to bed before we go we say good night mother an farther, say prayers before we go to sleep."

This is by a boy in Standard IV.

"For breakfast yesterday I had a round of toast and two cups of cocoa and I did enjoy it very much And for dinner I had a basin full of rabbit broth and a slice of bread to eat with it and it was very nice and I enjoyed that as much as my breakfast For tea I had a bloater fried and four slices of bread and butter and two cups of tea and I enjoyed that very much For my supper I had a basin full of broth and a slice of bread and when I had eaten it all up I went to bed."

This contented boy is in the Fifth Standard.

In the Girls' Department the course was easier, for, as domestic economy and food is one of the subjects taught, the teacher, after describing her own meals of the previous day, viz., Monday, told her pupils to do the same. These dietaries proved to be so interesting and instructive that the same was done on the following Friday to enable a comparison to be made between Monday and Thursday meals. Below are two copies of fair average dietaries:—

I.—... Age 10, Standard IV.

Breakfast,	Bread and butter and tea.
Dinner,	Meat fried from Sunday, and potatoes and greens, and batter pudding.
Tea,	Coffee and bread and butter.
Supper,	Black pudding and bread.
Between meals,	Some bread and butter, toffee.

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II.—.....Age 11, Standard VI.

Breakfast, .	Eggs and bacon, bread and butter, tea.
Dinner, . .	Soup, and bread and cheese.
Tea, . .	A cup of tea and a half a tea cake.
Supper, . .	Small brown herrings (called phelchers), bread, butter, tea.
Between meals,	Half apple, piece of coca nut, toffee, cracking nuts.

Next, all the papers by brothers and sisters were compared and were found to agree quite sufficiently to show that the tabular dietaries of the girls might be accepted as reliable. Forty-six girls of standards IV., V., VI. and VII. were present on both days, and their papers have been tabulated and analyzed as follows:—

	MONDAY, JAN. 7TH.	THURSDAY, JAN. 10TH.
BREAKFASTS:		
Number who had Bread, ...	46	46
" " Butter, Dripping or Jam, .	40	33
" " Tea, ...	37	33
" " Meat, Fish or Eggs, . .	10	7
" " Sundries, ...	11	10
DINNERS:		
Number who had Meat, ...	43	35
" " Fish, ...	1	3
" " Vegetables, . . .	38	32
" " Tea, ...	8	8
" " Soup, ...	2	7
" " Bread, ...	13	22
" " Sundries, ...	23	20
TEAS:		
Number who had Bread, ...	45	45
" " Butter, Dripping or Jam, .	38	42
" " Meat or Fish, . . .	12	8
" " Tea, ...	42	38
" " Other Drinks, . . .	4	4
" " Sundries, ...	5	2
SUPPERS:		
Number who had Bread, ...	32	30
" " Butter, Dripping or Jam, .	13	20
" " Meat, ...	8	6
" " Fish, ...	7	6
" " Vegetables, . . .	15	7
" " Tea, ...	3	7
" " Other Drinks, . . .	6	5
" " Sundries, . . .	8	3

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BETWEEN MEALS:

Number who had Bread and Butter, . .	23	27
" " Cake, ...	8	8
" " Sweets, ...	22	18
" " Fruit, ...	15	12
" " Sundries, ...	8	3

As to the headings—under breakfast, eight of those who had sundries on Thursday had been to some free breakfasts. At dinner, "meat" includes beef, mutton, pork, rabbit, bacon, sausages, black pudding and faggots. Sundries include such things as soup, pickles and sauce, porridge and onion, and pudding. Sundries between meals include milk, potatoes, tea, brawn, and Christmas pudding. Butter probably means margarine. One girl had nothing to eat after dinner on Thursday; she was in the seventh standard. Four girls had nothing to eat after tea on Monday. Thirteen girls had nothing to eat after tea on Thursday. Taking the four worst nourished girls, three of them were so clean and tidily dressed, that it had not occurred to their teachers or myself that they could be in want. Several references are made to the meat on Monday as being of food left over from the Sunday dinner, and also to Christmas pudding. It must be remembered that the poorest children often leave after passing Standard IV., and that some of the very poorest do not come at all, but escape the School Board Visitors altogether. But in spite of this, the general impression left after reading all the essays of the boys and the dietaries of the girls, is, that very few children indeed of those attending even such a poor school as this, are underfed, but that very many of them are improperly fed. It will be noticed that very few of them have bread for dinner, and most of those who have meat and vegetables at that meal appear to eat no bread. Only four of them mention milk, though, no doubt, tea includes a very little. Many of them seem to eat too much meat and too many sweets and to drink too much tea, but to have hardly any milk or farinaceous food.

A careful consideration of these facts and figures seems to show that about one-sixth of the children in this school

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are at this time in need of more suitable and nourishing food than they get. Breakfast seems to be more needed than dinner. A breakfast of milk, rice pudding, sago, porridge or other similar food would perhaps be best. Such a meal should be under the personal superintendence of some person well known to the children, perhaps a manager or teacher of the school, and this would have a much better effect both physically and morally on the children, than the occasional treats and Christmas trees and dinners given and managed by strangers, which do no real good and only encourage habits of deceit and disorder.

[It is understood that the provision which this report shows to be necessary is now being made in this school by voluntary agency.]

II.

In consequence of the general interest excited at this time of year in the subject of the feeding of the poorer children who attend the public elementary schools, an attempt has been made in one of the poorest of these schools in East London, to ascertain the kind of food generally enjoyed by the children. To attain this object, it was thought the best method was to ask the children themselves to write down a description of the meals consumed by them on the previous day.

The Upper Standards only were at first tested—the matter being introduced to the boys as a subject for composition, and to the girls as part of a lesson in domestic Economy. On a Tuesday morning the boys of the VI. and VII. Standards were asked to write an essay on the subject of their food for the previous Sunday and Monday.

The resulting statements were of too diffuse and confused a character to allow of any statistical form being placed upon them. But, without exception, it was evident that every boy had had an enormous amount of food for Sunday, and had spent Monday in disposing of the remains, which were

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considerable. An extract or two may give some idea of the strains placed on the youthful digestion—a strain which the teacher informs me often results in very visible and general indisposition on the Monday morning.

"We had fried ham for our breakfast on Sunday and for dinner we had a brace of ducks roasted and some boiled ham and potatoes and peas pudding and for tea we had a baked seed cake and a pudding with plums and currants in it and bread and butter with shrimps and winkles. On Monday morning for breakfast we had two large haddocks and bread and butter and tea. We had for dinner cowsheel and trotters with potatoes and turnips and broth. We had for tea bread and butter with three herrings and tea."

Here is an extract from a general introduction to the essay—"People sometimes have bacon for breakfast, some have fish, some have toast some have bread and butter and some have nothing. For dinner people have beef and potatoes and greens and peas—some have pork and potatoes some have poultry some have what they can get."

Sunday and Monday being however, days of exceptional plenty, it was decided to ask the girls of the V. and VI. Standards, to place in tabular form (as in the specimen appended) the exact elements of food consumed at breakfast, dinner and tea on the previous Wednesday:—

Breakfast.	Dinner.	Tea.
Tea. Eggs and Bacon and Bread.	Lentil Soup. Tapioca Pudding and Jam.	Tea. Bread and Butter and Haddock.

The subjoined table shows the result:—

	THURSDAY, JAN. 17TH.
BREAKFAST:	
Number who had Bread or Toast,	34
" " Butter,	28
" " Jam,	—
" " Fish,	1
" " Meat,	4
" " Porridge,	1
" " Tea,	29
" " Other Drinks,	5
" " Sundries,	3
DINNER:	
Number who had Meat,	28
" " Vegetables,	28

Number who had Bread,	4
" " Fish,	2
" " Butter,	1
" " Cheese,	—
" " Pudding,	14
" " Tea,	—
" " Other Drinks,	3
" " Soups and Sundries,	2
TEA:	
Number who had Bread, Cake or Toast,	34
" " Butter or Jam,	31
" " Fish,	7
" " Tea,	34
" " Meat,	1
" " Other Drinks,	—
" " Sundries,	1
Total number of Girls,	34
Girls who had Meat, Fish or Egg once,	20
Girls who had Meat, Fish or Egg twice,	12
Girls who had no Meat, Fish or Egg,	2*

*These two had Rice Pudding and Milk.

This table includes neither lunch in school hours, nor supper, nor the varieties of food consumed between meals.

It was, however, felt that to confine the enquiries to the upper standard children was not satisfactory, and that in all probability a very different result would come from investigation among the lower children in the school.

It being quite useless to ask the latter to write out a reliable account of a whole day's meals, all the children in the III. and IV. Standards in the girls' department, and in the III., IV., V., VI. and VII. in the boys', were asked to write down (on their return to school on a Thursday afternoon), a description of the dinner which they had just had.

Table II. shows roughly the result:—

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THURSDAY, JANUARY 24TH.—TABLE II.

		Total No. of Boys.	Meat.	Vegetables.	Bread or Cake.	Fish.	Butter, Jam, Dripping.	Pudding.	Tea.	Other Drinks:—Milk, Cocoa, Beer.	Soup & Sundries.
BOYS.	3rd Std. . .	63	33	28	30	8	11	8	2	—	8
	4th Std. . .	47	31	31	19	6	9	5	4	4	6
	5th Std. . .	37	24	20	16	3	6	4	—	1	2
	6th & 7th Std.	18	11	12	6	2	5	5	1	—	1
	Total of Boys	165	99	91	71	19	31	22	6	5	17
GIRLS.	3rd Std. . .	58	40	38	18	5	11	21	8	4	7
	4th Std. . .	32	26	26	8	—	5	11	—	—	4
	Total of Girls	90	66	64	26	5	16	32	8	4	11
	Grand Total	**255**	**165**	**155**	**97**	**24**	**47**	**54**	**14**	**9**	**28**

Out of 255 children 165 had meat, 24 had fish, 28 had soup, 189 had fish or meat, and over 200 had either meat or fish, or soup.

In the I. and II. Standards, the results bore out the same lesson, but being obtained from questions by the teacher, are not of sufficient reliability to warrant tabulation, though the combined figures shew that out of about 400 children, four only had no dinner at all.

Now, important as the figures are, it is well to remember that they are obviously partial and incomplete. And this, for two reasons. In the first place, the terms used may be misleading. "Meat," for instance, may mean the tiniest of slices or a collection of scraps called "faggots." "Fish," may be a halfpenny worth of fried fish of dubious age, or a small bit of dried haddock or kipper. Nor have we any accurate knowledge as to the quantity consumed.

But nevertheless, it is probable from the answers given

that, as a rule, the food is solid and plentiful, though not always wholesome.

A second objection is more serious, viz., the undoubted tendency of children to exaggerate both the quality and quantity of their food—to draw on their imagination and describe an ideal feast. It is undeniable too that the influence of the teacher, one way or the other, would be considerable.

In this case, however, we believe that no influence of any kind was exerted by a single teacher, and had there been, the impression which prevailed, that an attempt was being made to create a case for free dinners, would probably have thrown such influence on the side of suppressing rather than encouraging exaggeration.

But the real check to unreliability is a comparison of the independent statements of brother and sister, of sister and sister, and brother and brother—and out of a number of such comparisons only one was widely divergent, and a more than substantial similarity was apparent in the rest. As a whole, therefore, we think these figures are to be relied on. They include the replies of children from the highest to the lowest standards, and they are based on returns of four days in the week—Sunday, Monday, Wednesday and Thursday.

They show unmistakably that any general underfeeding does not exist in this school. Here and there, in the list, cases of real want occur, but—as in the case of one little boy who had nothing to eat all day, owing to the intoxicated state of his father—such cases arise mainly from the intemperance of the parents, and in this connection it is noticeable, both here and in such work as the Country Holiday Fund, how erroneous is the impression created in the minds of managers and teachers by apparent poverty and raggedness.

The result of inquiries from one school alone is given here. Whether a similar result would follow a closer and more general investigation—it is dangerous to say. The condition of one school—though a poor one—is not decisive of the condition of many, and, knowing the incompleteness of these inquiries, it is not wished to exaggerate their signifi-

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cance. But it can be said that when, without taking account of the bread and butter which so many children bring to school, or of the supper, often the chief meal of the day, 32 out of 34 girls are found to have meat or fish, and out of 255 children 200 have meat, or fish, or soup for dinneralone, it is a fact worth careful consideration, and ought not to pass unnoticed by the advocates of a vast system of free meals, or by the organizers of huge Christmas treats.

SCHOOL FOR ICELANDIC WOMEN.

There is no country in Europe where women stand in greater need of education than in Iceland, and yet, in no country is there so little done for their education. This is owing, first, to the all-prevailing poverty of the people; and secondly, to the great difficulty of communication.

Iceland is 40,000 square miles, the population only 70,000, is scattered over the inhabited parts of this large island. As there are neither roads, nor vehicles, all traveling has to be performed in summer by means of the enduring, surefooted little ponies, and in winter mostly on foot. On account of these difficulties, day schools are practically impossible.

The only education that children generally receive is instruction in reading and religious knowledge, which is compulsory. This is, in most cases, taught by the mother. Hitherto it may be said with perfect truth that the Icelandic mother has been the universal school mistress of the land. But for this purpose, she must receive an education adequate to the demands of modern times. This is a want very keenly felt by the women of Iceland.

Confirmation is compulsory at the age of fourteen and sixteen, and there ends, as a rule, the girls' education. But boys have been very differently provided for.

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A few private attempts have been made to establish schools for girls over fourteen years of age, but these schools are extremely small in scope and otherwise fall short of what they ought to be. Proper teachers and proper methods are both wanting, and it is felt that education in Iceland ought to be practical, combining literary instruction with methodical teaching in hand-work and household duties.

Mrs. Magnusson, now in America, has endeavored to establish a High School for women in Iceland, and by the generous aid of some English friends, has succeeded so far, as to build a house in Reykjavik, for this purpose. Two years ago the school opened with fifteen women only, a number being refused who were anxious to avail themselves of this opportunity. As not even half of the women could pay the full fee, one krone a day for everything (about twenty-seven cents), and the others not half of that sum, the small funds were exhausted at the end of the first year.

The subjects taught are the following: Tailoring, four days in the week, from ten till two; sloyd, two days in the week, from ten till two; Icelandic language and literature, three hours a week; English, three hours a week; arithmetic, three hours a week; writing, three hours a week; geography, three hours a week; history, two hours a week; Danish, two hours a week; singing, two hours a week. Besides those ten subjects, cooking is taught from twelve to two, namely, two girls each week, in turns, leave the class at twelve for the kitchen. The mental work is carried on from four to seven; from eight to nine-thirty lessons are prepared. They have calisthenics half an hour daily, and half an hour's walk twice a day. Then, when one and a half hours are not required for preparing lessons, they are taught plain needle-work; or those who know that well are taught any fancy work they like.

The girls are not received under fourteen years of age; up to that time they are instructed at home, usually by their mothers, in reading and religious knowledge, and then prepared for confirmation by the clergyman of their parish.

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RAMABAI ASSOCIATION.

ANNUAL REPORT.

The Ramabai Association held its seventh annual meeting in the vestry of the New Old South Church in Boston, on the 11th of March, 1895. The President, Rev. Lyman Abbott, opened the meeting with prayer, the audience joining in the Lord's Prayer at the close.

The minutes of the last meeting were read and approved. The President then spoke as follows:

I am sure that we shall all agree that Christianity stands for something definite. Probably we should disagree a little if we undertook to give the definition. For my own part, I am sure that it stands for more than any ritual, any creed, or any organized church. I am sure that it means more of truth than any of our creeds contain, that it means more of the spirit of reverence and devotion than any or all of our rituals contain, and that it means more of activity and light than any of our ecclesiastical organizations can possibly incarnate. But whatever else it may stand for, it stands at least for the idea of redemption, for the truth, and the fact of redemption. It stands for the truth that God Himself loves his children, and is redeeming them, lifting them up, cleansing, purifying, developing, educating, saving them. It stands for the truth that God is something more than a righteous being, who demands righteousness,—that was Mosaism: but that he is also a redeeming God, inspiring the hearts of his children with his own tenderness, patience, courage, and love. I will not say that is Christianity, as though I were assuming to define it; but at least Christianity is that. That God is in his world, that wherever there is sin and suffering and trouble, there God comes that he may wipe away the tears from his children's eyes, that he may cleanse them of their iniquity, that he may lift them out of their servitude and their ignorance and their weak-

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ness, that he may make of every community a real kingdom of God, that he may make the family, the family of God, that he may make men pure, that he may make women free from the bondage by which they have been bound, that he may take children in his arms and bless them as Christ took them in his arms and blessed them when he was upon earth: that he is still in the world today, as he was in Jesus Christ eighteen hundred years ago, and doing the same work in the world in the same spirit;—I am sure that we shall all agree that Christianity means this. And, believing this, I am sure we shall all wish to let others know of our faith. We shall wish to let those who as yet have no idea of God at all, or who have the idea of God as an impassive and unknown abstraction, or the idea of God as hateful and vindictive as a great many people have, or the idea of God as a mere lawgiver who exacts righteousness without conferring upon people the power to come up to the ideals and standards which he puts before them,—I am sure we shall wish to let such people know something of the faith which we have in a redeeming God, of the hope which he has inspired in our own hearts, and of the love which he has awakened in us, for him, for one another, and for all mankind as his children.

There are two ways in which we may do this. We may do this by telling them that God is a redeeming God, or we may show them this by getting something of this love in our own hearts and carrying it to them. And if we indeed believe that "actions speak louder than words," we shall not disesteem the first method, but we shall more highly esteem the second. We shall think that we are really doing more to proclaim God a redeeming God by having redeeming love in our own hearts and showing it in our own lives than we do by preaching it in pulpits or writing it in tracts or religious newspapers. Perhaps you will not think I mean to speak slightingly either of pulpits or of religious newspapers, since I happen to be connected with both; but after all, my friends, all that can be said in the pulpit and in the religious newspaper is insignificant to that which we can

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show by our deeds and our lives. And that, it seems to me, Ramabai is doing. She is carrying to India the message that God is a redeeming God, not by what she is saying to her pupils, but by this: She is going as a Christian who has faith in God as a redeeming God; she is avowing herself a Christian who has this Christian faith in a Christian's God; and then she is carrying out that Christianity by the life she is living,—by a life that is without pride, without vainglory, without hope of earthly reward of any kind. She is laying down her life for her own people in her own land. You remember what John says: "Herein is love, that he laid down his life for us, and we ought to lay down our lives for the brethren." The best way, after all, to preach Christ is to lay down our lives for some one else. There has been a great deal of discussion hither and yon as to her creed, possibly as to her ritual, certainly as to her right to have family prayers in her school. But far more important than creed or ritual or church organization is a life laid down for others; and that is what Ramabai is doing.

The other day, in New York city, a poor Russian Jewess was confined. The doctor from the College Settlement attended her, and when the baby was born there were no clothes for the little one; the mother was literally without anything. So the doctor ran round to the College Settlement and got some little garments, all ready for such an occasion as this, and brought them back and dressed the babe and put it in the mother's arms. And the mother held the babe in her arms a moment, and then looked up to the doctor and said, "What kind Jews sent me this?" And the doctor said, "No Jews sent you these, some Christians sent them." And she opened her eyes and lay still a moment and thought, and then the tears gathered in them, and looking through the glistening tears, she said, "I didn't know that Christians could be kind." Now there was no possible way of preaching Christ to that Jewish mother like that one little deed of carrying from Christians the baby-clothes for the new-born child. It was a great deal better than a tract

or a sermon. And this is what Ramabai is doing in her far-off home, and that she is permitting us to help her to do,—to tell the people of her race, not that Christians are kind only, but that God is kind, and that wherever there is sin and suffering and ignorance, there God, through the children whom he has inspired with the love which he has enkindled, is brooding hope and faith and love, and inspiring self-sacrificing service in the hearts of his children. It is a great privilege and a great glory to be permitted to be represented in India by such a Christian heart and life as Ramabai's.

She is doing a greater service in India than if she were preaching the gospel, because she is living the gospel, and the best way to preach it is to live it.

REPORT OF THE CORRESPONDING SECRETARY.

Last year seventy-five circles were reported as auxiliary to the Central Association, and though I have been unable to learn anything of four small Western circles, I hope the number remains the same. In the majority the interest continues unabated, while the treasurer's report will show, as did his last, the receipt of various small sums from classes in Sunday-schools, bands of King's Daughters, etc., which shows that knowledge of the work is spreading. Mrs. Hobson, head of the Virginia Auxiliary, sends word that their annual pledge of $150 will soon be in the hands of the treasurer, and explains with deep regret how unusual cares have delayed its collection; while Mrs. G. N. Dana of Boston tells of $174 received from friends and "clusters" for Ramabai's kindergarten department.

But in spite of this continued interest in the work, the treasurer's receipts have been about $3,000 less than those of the previous year. Annual pledges from thirteen circles have not been paid; in several cases we know that the local treasurers have money in hand to forward, but presume they delayed sending it in the hope that by waiting the sums might be increased. Owing to the prevalent financial de-

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pression, the treasurer of the Association felt it wiser to omit sending out in February the usual requests for the payment of unfulfilled pledges, which is doubtless another reason why the receipts are so small. We hope that next year's report will contain two payments from these circles.

We must never forget that the growth of Ramabai's school in India makes any reduction in the funds for its support a very serious misfortune; also that already death has removed very many who at the outset gave most generously to the work, either individually or through circles. This has been peculiarly the case during the past year, and in the far West the frequent change of residence seems in some cases a hopeless obstacle to sustained interest. Will it not be possible to fill our ranks with new recruits?

Nor can we forget that the period for which support was pledged is drawing to a close. Certainly with most of us the interest now is not less than when first aroused by Ramabai seven and eight years ago; confidence in her absolute integrity and in her ability has been confirmed, and the great work, philanthropic and educational, already accomplished by the Association through her, must be a joy and satisfaction to all her friends and supporters. Shall we be willing to drop the work when our pledge is fulfilled? Shall we not rather, in such way as shall seem best, strive to secure to it a certain income for the future, in order that the beneficent influence of the Shâradâ Sadana may continue and extend as the years go on? We will soon hear from Mrs. Andrews what Ramabai's hopes are in regard to its future support.

A. P. Granger, Corresponding Secretary.

The report of the treasurer, Mr. E. Hayward Ferry, was read and accepted.

TREASURER'S REPORT.

For the year ending Feb. 28, 1895.

RECEIPTS.

Annual subscriptions (including life membership fees),	$3,703.28	
Contributions to General Fund,	200.21	
Contributions to Building Fund,	114.00	
Scholarships,	1,000.00	
Interest on current accounts,	23.27	
Income (scholarships),	262.93	
Total receipts,		$5,303.69

EXPENDITURES.

Salaries and school expenses,	$6,500.00	
Annual meeting, March 11, 1894, (reports),	228.26	
Cables,	72.57	
Stationery, postage, printing, etc.,	78.75	
Magazines,	5.98	
Rent Safe Deposit Box (one year)	10.00	
Current expenses,	6 895.56	
School property in Poonah, India,	3,000.00	
Total expenditures,		$16,791.12

The following letter from Ramabai was then read by Miss Granger:

To the President, Officers, and Members of the Ramabai Association:

My Honored Friends.—It is with sincere joy and thankfulness that I greet you at the beginning of this seventh year of our existence as an organized institution. We have much to rejoice over, and we praise and thank our Heavenly Father for what he has done for us. The past year has been one full of events; which, though they cannot all be mentioned in an open letter, have had much to do with the development of our school and the advancement of its interests. The visit of our most esteemed friend, Mrs. Andrews, to this school, and her stay among us for over seven months,

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may be put down as the chief of these events. Her arrival here and residence with us have been the source of continued joy to us; and though parting with her was hard for us, we are sincerely glad to know that she has reached home safely and is happy with her friends. I have already thanked you for sending her to India. Her tender sympathy and wise counsels were much needed by us, to recover from the shock received in the year before last. She has done much to help us here, and will do inestimable good to our cause with the store of knowledge of the actual state of things, and the precious experience which she has carried with her; and we are most grateful to her for her labor of love in our behalf.

The school work here has been carried on in the past year as it had been in other years,—the same rules and order of discipline being upheld in every respect. Though the last and greatest of all storms that raged against our school in 1893 did us a great deal of harm,—we have not yet recovered from its consequences,—it is a matter of no small satisfaction that the Shâradâ Sadana is growing day by day, and has almost recovered its old number of pupils, and its prestige as a useful institution. Notwithstanding all the changes of place, the management of several boards, and the yearly storms and continuous opposition it has had to face, during the six years of its existence, the Shâradâ Sadana has, by the mercy and help of God, from smallest beginnings grown to be a fairly large institution, and now aspires to attain the dignity of a High School. Still this is not what it glories in. Its chief glory and greatest satisfaction are in being the means of helping and uplifting scores of our down-trodden sisters, and making them happy and hopeful. We daily thank the Heavenly Father, and you, our generous and sympathetic friends, for having helped us to do all that has been done in this school. We have had our trials and troubles in the past year as ever before, but we are happy in this work which God has been pleased to give us to do, and are trying to be faithful to our calling.

The question, What will become of this school after te

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years? has been claiming much of my thought and special care, but in this respect, too, friends among you have generously come to my aid by taking steps to put the Shâradâ Sadana on a permanent footing in providing for its future support. I praise and thank the good Father for putting it into their hearts to be so very thoughtful of our future, and am very grateful to them for their kindness in this special direction.

The Shâradâ Sadana renders its most grateful thanks to the retired president of our Association for all his kindness and tender love, which he still entertains toward it; and greets his worthy successor with joy and hopeful expectation to find as much love from him as it received from his predecessor. We consider ourselves most fortunate in having two such worthy gentlemen for our presidents. Under one of them the Shâradâ Sadana came into existence, and now under the presidency of the other it hopes to be established on a permanent footing. We, the workers and inmates of the Shâradâ Sadana, wish long life and continued happiness to both of our honored presidents, and request them to convey our best thanks and joyful greetings to all our friends, the officers and members of our Association. With sincere gratitude and all good wishes,

Believe me, dear friends,

Faithfully yours,

RAMABAI.

REPORT OF EXECUTIVE COMMITTEE.

To the Members of the Ramabai Association:

Poonah, the beautiful city to which, four years ago, Pundita Ramabai removed the Shâradâ Sadana, is the summer capital of the Bombay Presidency.

Not far from the railway station, just out of the city, is an extensive *compound* with a bungalow and several buildings, one of which, a handsome, two-story stone building, has been recently erected. This *compound* is surrounded by a stone wall of regular height, above which is a trellis close-

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ly interwoven with luxuriant vines, to screen the inmates from the curious gaze of the passer-by. As you approach the arched gateway, the familiar name, "Shâradâ Sadana," is seen in English and Marathi characters. The gate opens, and an attendant in white turban and loose flowing garment salutes you with a graceful salaam, so graceful, so dignified, that you are involuntarily inclined to return the salutation in like manner. As you enter, and walk up the broad pathway, on either side you see arches, arbors, and bowers, covered with vines of honeysuckle, morning-glory, and passion flower in full bloom. The *compound* is bright with blossoming trees, with thousands of flowering plants, and plants with many-hued leaves. The air is sweet with the fragrance of the rose, the lily, and the jasmine. The hum of soft voices, a low, merry laugh, attracts attention to the garden. In the paths young girls are walking with their teachers or by themselves, talking, reading, or studying. Young girls are among the plants and flowers, weeding and pruning, or looking after their own little plots; for the beautiful *compound* is not alone for the delight of the senses, it is a work-yard and an education for the children. A familiar, white-robed figure, with stone, plant, or blossom in hand, is the centre of a group of young girls in bright *saris*, who, with glistening eyes and glowing faces, are listening to a lesson in mineralogy or botany. It is a lovely sight, upon which you would fain linger; but Ramabai, discovering your approach, comes forward with gladness in her eyes, and joyful words on her lips, to welcome you to her home.

You enter the bungalow, and feel that it is indeed a home. On the walls of the reception-room are engravings of American scenery, and photographs of American friends. The open piano, the table covered with books and pictures, stands with curios collected from various countries, chairs and sofas, give to the room an air of refinement and comfort like English and American homes. An inexpensive but lovely curtain of Indian workmanship separates this room from the library, from the open door of which vines and

flowers are seen in rich profusion. Other rooms and other buildings were made familiar to you in the report for 1893.

Thirteen months have passed since the records of that eventful year were sent to you from the Shâradâ Sadana,—the most eventful year in the school's history; a year in which the school was never more prosperous, in which friends were never more friendly, and enemies more quiet. Suddenly an unexpected storm burst upon the school, sweeping away friends, advisors, and one-half of the children of Ramabai's home and heart. Such a storm could not pass without leaving the school in a somewhat demoralized condition, and Ramabai sick in body and sick at heart. It was in this condition that your representative found the school at the close of the year 1893, and reported for the annual meeting of March 11th, 1894. With scarcely five weeks at her command to investigate the cause of the disturbance, the cruel charges made against Ramabai, to examine records, interview teachers and pupils, parents, guardians, and committee, friends and the unfriendly, it was strange indeed if no mistakes were made. More strange it is that there were so few, and those of no vital importance.

But the late Advisory Board of Poonah, in a recent letter, thanking you for the acknowledgment at the last annual meeting of the services they had rendered to the Shâradâ Sadana, take exception to certain statements of the report of the Executive Committee then read, as being made without foundation. We are very glad thus publicly to rectify mistakes and give authority for statements called in question.

In the reply of the Executive Committee to the letter of resignation from the Advisory Board, the statement that a daughter of one of the members had received instruction at the Sadana was incorrect. When this mistake was discovered, regret was expressed and apology made, with which the member then seemed perfectly satisfied. We should be sorry to do the least injustice to a gentleman who had kindly audited the accounts of the school; who for several years had free access to it, and every opportunity to know whether

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Ramabai was true or false to her people; who had "broken bread" with her and the pupils, and within a few months of the trouble, had written of Ramabai and the school in terms of unqualified praise. Therefore we repeat that never did a daughter of his receive instruction, even for an hour, in the Shâradá Sadana.

Again, the statement that the "seven sages" signed a pledge to marry widows, etc., should read "pledged themselves." I was afterwards told that the pledge was verbal, not written. It was a story often repeated, but the information may be as incorrect as that upon which the cruel charges against Ramabai were made.

The authorities for the statement that, at one time, the Poonah high school was in danger of losing the government grant, were the people of Poonah, and the native papers of November and December, 1893, whose statements have been corroborated by a letter from Rukmabai, who writes thus: "When the Bombay government threatened to stop the grant to the Poonah high school, Sir William Wedderburn and Sir William Hunter got up a deputation to the chief secretary of India, requesting him to continue the help from the government as before. Several Indian men and women were asked to be present. Miss V. and I were the only Indian women who attended. At the end Sir William Wedderburn announced that I should say a few words on the subject. I could not say much on the spur of the moment, but what I did say was, I think, that as Hindus are averse to woman-education, especially higher education, the government ought not to withdraw its support from the high school." It seems sufficient to say that the authority for other so-called unfounded statements is quite as strong and reliable as that quoted.

The number of pupils withdrawn from the school during and after the storm was greater than given in the report. Thirty-one were withdrawn, of whom Ramabai's register gives the following record: "Twenty-six were widows, five were non-widows. Ten widows and two non-widows

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were placed in the Poonah high school; eight widows and one non-widow returned to the Shâradâ Sadana; one widow re-married. One went to the Jamsetjee Jeejeebhoy Hospital to be trained as a nurse, four widows were kept at home in a miserable condition, one went to her destruction, one widow and two non-widows were kept at home in a tolerably good condition."

These records give but a faint idea of the fierceness of the attack made upon the school, and its sad results,—an attack as undeserved as it was cruel. To again enter into its details would serve no good purpose, but it might be well to say here that after a thorough examination of charges and facts, after a six months' daily intercourse with Ramabai, teachers, and pupils, when the slightest deviation from the established rules could not escape notice, I can emphatically affirm that most of the charges were baseless fabrications, and the few that had at first some appearance of truth, were easily explained to the satisfaction of those who listened with open ears and unprejudiced minds.

Has the Sadana "ceased to be looked upon as a proper place for the education of the widows of the high-caste Hindus?" During the months of my stay, scarcely a day passed without one visitor or more to the school. Some were attracted by the notoriety the press had given to it; their curiosity was changed into an interest. Some who had received circulars and letters of warning, came to headquarters for the truth, and were satisfied. Some wrote letters of sympathy and encouragement, expressing entire confidence in Ramabai's truthfulness and loyalty. Others returned their children or wards, and others still said they would gladly do so, but could not, because of the influence exerted over some members of the family by this or that individual, giving the names.

When several young orthodox Hindus, visiting the Sadana, saw the Vedas and Bible side by side in the school library; when they were told that sometimes one and sometimes the other was read at Ramabai's private prayers; when told who

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were and who were not admitted to those prayers; when they saw proofs of the strict observance of caste rules by those who were strict in their observance at home; they were pleased, amused, and not very complimentary in their remarks upon those who had created such a disturbance.

An educated orthodox Hindu withdrew a widowed relative from the Sadana, though she had neither attended prayers nor broken caste rules. After hearing the story of Ramabai's work and the policy of the school explained, he said that, so highly did he think of the practical education of the Sadana, the girl should be returned at once if he could be assured that not the slightest indirect influence for Christianity would be exerted over her. He was reminded that the same influences were there two years ago, when he placed her with confidence under Ramabai's care, which confidence was not misplaced. The widow was not returned, and then followed a result far worse in the eyes of the strictly orthodox members of the household,—she *remarried*. But the climax was reached when the husband came to the Sadana to ask if his wife could be re-admitted to continue her education while he finished his medical course!

Thus the tide began to turn. Gradually old faces reappeared, and new faces took the places of those who remained absent.

The fifth anniversary of the opening of the Shâradâ Sadana was approaching. It was decided that it should be observed as usual, though Ramabai feared, she scarcely knew what. Accordingly the usual invitations were sent out, not knowing what the response might be. On the morning of March 12th, the beautiful new school building was dedicated in a quiet reverential manner. Rev. Mr. Small of the Free Church of Scotland conducted the services, which were participated in by ministers of five denominations. The late Rev. Mr. Sorabji, in a few earnest words, deplored the misunderstanding of both Christians and Hindus concerning the policy of the school, and prophesied a success even greater than the past, now that the misunderstandings were being

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removed. The words of all the speakers were sympathetic and cheering. The services were closed with the responsive reading for the twenty-third Psalm, and a benediction.

At four o'clock in the afternoon, phaetons, *tongas*, and bullock carts, began to drive into the *compound*. Success was no longer doubtful. Soon after the appointed hour every seat in the hall was filled, several gentlemen standing. The room was bright with flowers, and on the wall hung a large photograph of Dr. Hale, the President of the Association, over which was draped a beautiful American flag, the gift of Mrs. Edna D. Cheney to Ramabai for the school. At Ramabai's request, I took the chair, as an officer of the Association. After a few words of welcome the exercises began, consisting of recitations, dialogues, and songs in Marathi and English. There were no failures and but little prompting. Considering the crisis which the school had passed, both Ramabai and the teachers had cause for congratulations. The girls, from the oldest to the youngest, were simple, modest, graceful, and perfectly unconscious of the audience, nor did the applause, freely given, distract their attention, though it must have been strange and novel to many of the pupils. At the close of the exercises the chairman gave a brief review of Ramabai's work and phenomenal success in America, and the five years' history of the Sadana, emphasizing and explaining the policy of the school, neutrality and liberty. She could not desire a more attentive and interested audience. An invitation being given for brief speeches from the audience, several native gentlemen spoke warmly of Ramabai and the school. Some, though regretting that it was not conducted on strictly Hindu lines, were convinced that Ramabai had acted in good faith, and prophesied success. Dr. Pandurang, one of the old Advisory Board of Bombay, hot as was the day, took the five hours' railway ride to do honor to Ramabai, and to show his continued interest in her and the Sadana.

At the close of the speeches the chairman announced that ten and a half hours later (the difference between Boston

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and Poonah time), the Ramabai Association would be holding its annual meeting, at which meeting the Shâradâ Sadana, with all its inmates and friends, would be tenderly remembered. The suggestion that a message of greeting be sent, with the assurance that the Shâradâ Sadana still lived and that its anniversary had been a great success, was greeted with hearty and unanimous approval. It was sent late in the evening, and received by you at noon of the same day. A few graceful and happy words of thanks from Ramabai closed the exercises, which, though long, wearied no one. Each person, as he left the hall, was sprinkled with rose water and presented with a bouquet and betel leaf filled with spices. The speakers were adorned with garlands and wristlets of jasmine,—a favorite bloom. Thus closed the day, and the five years' existence of the Shâradâ Sadana.

But an unhappy episode occurred in the evening that excited pity and indignation, and may be told here to show how cruelly wives, as well as widows, can be treated in India without any power of obtaining redress. A young woman, mother of several children, and the daughter of the *ayah* at the school, was brought to her mother so beaten and bruised that she could not stand; blood was coming from her mouth, and she could not speak. The husband had tried in vain with blows and kicks to make her swallow acid in which dirty copper *pice* had been soaked. His last brutal resort was to thrust a rough stick into her mouth and down her throat, and then pour in the acid. She was taken to the hospital, and for several days remained in a critical condition.

Ramabai was now sorely in need of rest and recreation. During the five years she had taken but one vacation. The late physical and mental strain had been almost beyond human endurance. She was persuaded to take the northern trip, to cities and places she had not seen since her pilgrimage with her parents and brothers. It was a rare privilege, worth a journey to India, to visit these places with a learned, gifted native like Ramabai, who, though a Christian, is a

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Hindu still, loving her people with all their faults, and with a love unutterable, giving her life for her suffering sisters.

After our return Ramabai began to make preparation for the examination with a heavy heart. Because of the withdrawal of so many of her good scholars she felt that the result would be far below those of last year. But of the forty-three examined, thirty-two were promoted. Being requested to examine some of the pupils in English, I was surprised and delighted with the results. The fluency, the expression and feeling, with which a few read selections from English and American poets were remarkable. The examination did credit to the teachers as well as scholars.

The first of May the holidays began. Some of the girls who had homes, and wished to visit them, were allowed to do so. The remainder were initiated into the mysteries of house-cleaning, renovating mattresses, renewing sheets, etc., and making pickles by the gallons. It was no holiday for Ramabai.

June 10th, the vacation ended, the school reöpened, and the girls were d ighted to return to their studies. It was then that the prostration which had kept me in India longer than was anticipated, seemed almost providential. During these months of comparative leisure the information gained regarding the social evils of the country and the home life of the people, was great and reliable. Yet more, the daily intercourse with Ramabai, the teachers and pupils, revealed much that in a brief visit could not have been learned, or, if learned, not understood.

If a school of fifty girls coming from homes of comfort and plenty, surrounded from infancy with Christian influences, with tender, loving care, whose sweet memories are of a mother's love and a mother's prayer,—if these require the constant, patient watchfulness of a teacher, causing her many anxious hours, what shall be said of Ramabai and her pupils? The influences with which they have been surrounded are the influences of ignorance, superstition, and idolatry. The word *home* has had no sweet meaning for

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them. Hunger and thirst instead of plenty have been their portion, blows have been their caresses, and curses the mother's prayer. Their natures have been warped, their hearts starved, their affection repressed; undisciplined, unloved, unhappy, they have no memories of a joyous girlhood. Such are many who seek the shelter of the Shâradâ Sadana. The words that involuntarily spring to one's lips in attempting to chide, soothe, and guide one of these girls in her wilful girlhood, must not be spoken, lest they be construed into proselyting intentions. How many anxious days and nights, how many tears, they have caused Ramabai, how many midnight prayers have gone up to the Father for these her children, the Father only knoweth. But her patience is inexhaustible, her love, the unselfish, unbounded love of a true mother, and her courage is indomitable. To us the task of training these girls might well seem a hopeless one, but Ramabai looks beneath the surface, she sees the rich gem in their natures and the great possibilities before them, and she puts her whole heart into the work of uplifting them. Day and night she is their constant companion, for she occupies the dormitory with them. Sitting in her room, as well as walking in the garden, they are at her feet or by her side. And is it strange that they almost worship her? She is opening a new world for them, a world of beauties they had never before seen, of joys they had never before tasted, a new life full of love, happiness, and usefulness.

There are now fifty-seven pupils in the Shâradâ Sadana, forty-three widows and fourteen non-widows; the number of widows steadily increasing, and of non-widows decreasing. Thirty-nine of these are Brahman, eight Kshatriya, ten Vaisya,—all, of course, high-caste. There are twenty-six little kindergarten children from outside, who afford practice for the training class, and for these again the garden comes in use. It was a beautiful sight when the little ones made a practical demonstration of one of their songs by literally sowing the seed in the ground. With what eagerness did they watch for the little green shoot, and with what curiosity did

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one of the little ones pull it up to see what was at the other end!

Miss Samuel, a highly educated English woman, has been added to the corps of teachers. She will teach the studies necessary for the matriculation examination, which Ramabai hopes that several of her pupils will pass another year.

The majority of these pupils, with more than ordinary intelligence, eager and quick to learn, will in time go out from here to take the places of teachers, nurses, physicians, lawyers it may be, or into homes of their own, as companionable wives, intelligent mothers, and thrifty housekeepers. The highest ambition of many is to follow the example of their "dear Bai," and found other Shâradâ Sadanas for their unfortunate sisters. Freely as they have received, freely they have resolved to give. In these efforts they are helped by the teachers, Ramabai's faithful assistants, who love and honor her, and are patient and tender with her children, their sisters.

Although this school has seen but six summers and winters, the influences at work within it are being felt in the community, in the country. In this silent work Ramabai and her loyal teachers are helping to solve the great social problems of India, in which woman is an important factor. The young educated Brahman is now seeking an educated wife, be she maiden or widow, rather than the undisciplined girl of eight or ten, unable even to read or write. A thousand Shâradâ Sadanas throughout India would be blessings to the country. Whatever may be said by Hindus visiting this country, Hindus at home do not deny the cruel condition of the child-widow. They freely acknowledge that child-marriage and child-widowhood have been two of the great obstacles to the progress of India, both socially and politically.

The histories of many of the inmates of the Shârâda Sadana are of a nature that cannot be revealed to the public. If Ramabai's private records could be allowed to speak,

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what tales of want, of cruelty, of fearful temptation, they would reveal! I have the stories of three girls, taken from their own lips, whose experience, as young wives as well as widows, would make your hearts sicken. One was married at nine, a widow at sixteen; one at five, a widow at six; the third was married when nine months old, went to her husband at eight, and then,—the curtain must drop upon what followed. The wonder of it all is that there is any moral sense left, upon which to build a higher life. To look into the sad eyes of some of the pupils, to see a head branded with the hot iron, limbs bearing the marks of brutal blows, the face scarred from pinchings, the young, tender hand calloused with hard work,—all this is sad enough; but it is nothing compared with the awful temptations to which they have been exposed.

Mr. Malabari, a Parsee, an earnest advocate of a higher life for Indian womanhood, has travelled through India as did Ramabai, using his influence in favor of child widows and child wives. He calls the position of woman the darkest phase of the Indian Problem, and asked the pertinent question, "What can you expect of a nation whose mothers have to live in perpetual infancy? Married in their early teens, often to become widows before they are out of their teens, can these be the mothers of heroes, patriots, and statesmen? The marriage system of India is indeed her problem of problems, the mystery, the passion-play of her daily life, stamping all her national concerns, arts, sciences, industries, with its own mark of premature development, arrested growth, and early decay. A wife at ten, a widow at twelve (and in many cases this age-limit stands much lower) or a mother at thirteen, these are monstrosities in the face of which it is useless to think of a consistent progressive public life."

Our beloved Ramabai needs no defender among her American friends, so strong is her position here. Yet it may be wise, just at this time, for us to affirm that she is as worthy of our love and confidence as when she first touched our shores and entered our homes and hearts. Generous to

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a fault with her money, she is just to a farthing with funds entrusted to her care. Her word is still as good as a bond. No breath of scandal has sullied her fair reputation. And if there is a home on earth where abide the three great eternities, Faith, Hope and Love, it is the Shâradâ Sadana, the happy home of the high-caste child widows of India.

J. W. ANDREWS,

Chairman for the Executive Committee.

Boston, March 11, 1895.

Mrs. Cavalier, the daughter of a Parsee gentleman, was the next speaker.

Once and again I have been asked in this country to speak about India's women and the ideals of womanhood. "Give me," you say, "an ideal of womanhood." You have your answer,—Ramabai. Give me an ideal of Hindu womanhood,—Ramabai. An ideal of Brahman womanhood,—Ramabai. An ideal of Christian womanhood,—Ramabai. Can you ask anything more? You have sent one who represents the highest ideal of the people, and you have done what you could. And can you pause or can you doubt, when you think of her as she stands in that home, the picture of which has been so beautifully drawn for you?

"Your Oriental men tell us," you say, "that there are no Hindu widows." Here is one who sits amongst you, who has been to India, who has touched those widows, seen for herself the marks of the pinches that have been given, seen the hurt limbs. Can you doubt her as she stands before you and tells you that it is so? I come from that country; pitiful and sad are the tales that I could tell you, women of America. Have you children growing up? What would you say if your little child of eight were to come to you bleeding and torn? Would your heart not ache? Would you not say, "Let me put my arms around you and shield you from the blows and terrible words?" And will you not

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do it now? Every word that has been told you is a fact. There are thousands and thousands of these poor children who suffer; and, as you were told, if there were ten thousand such Shâradâ Sadanas it would not be one too many to rescue those who are suffering.

Ramabai is with you now; see that cares do not break her down. She does not do this work for praise or notoriety; she has had little of this. She goes into the silent and high places to get wisdom from above to carry out her work. Do you love her? Love her now. Do you feel that you have some one you can trust? Trust her now. Will you do it when she has passed away? God grant that she may live many years to come. Help her to live. And believe me, no one can be found more fitted for the work than Ramabai.

Mrs. Andrews read the following letter from Prof. Max Muller:

7 Norham Gardens, Oxford,
January 27, 1895.

Dear Madam.—I am not allowed to write much just now, otherwise I should have a great deal to say about our friend, Ramabai. What I feared when she became a Christian has happened: she has impaired her power of doing useful work among her countrymen. Her native friends do not quite trust her; her European friends do not always remember what they owe to her. I feel so convinced of Ramabai's loyalty that I cannot believe that she ever used her position for proselyting purposes, after having promised she would not do so. But how can she help that indirect and silent influence which told on herself when she was with the Sisters at Wantage and made her crave for sympathy from those who had shown her so much kindness? In all essentials she had been a Christian even while she was still a Brahmini, and when she openly professed herself a Christian, it was because she felt the necessity of belonging to some communion, to be one with her friends. I can quite understand, therefore, that some of the poor child widows, to whom she

has been like a sister and a mother, should feel a desire to be what she is, should try to be as good to others as she has been to them. What has become of the toleration of which the Hindus used to be so proud, which, even in the days of the Upanishads, formed the glory of the true Bramanas? What has become of the freedom of thought, if freedom to choose one's own religion is to be no longer allowed in India, the home of the Vedanta philosophy? If the Hindus are not afraid of the weapons of argument used by European missionaries, are they afraid of the power of goodness, wielded by Ramabai and her friends? I did not persuade Ramabai to become a Christian because I knew she *was* a Christian in heart, which is far better than a Christian by profession. And I feel quite certain if Ramabai can only make good women out of the poor widows whom she receives in her home, she will feel that she has done her duty. The work she does is the work of humanity and not of any special religion. If the believers in Vishnu, Siva, and Krishna, if the Knowers of Brahmas (brahmavidas) are afraid of the power of goodness, as wielded by a weak woman, they have thrown away their arms and given up the fight. I think better of them. I trust in their ancient spirit of toleration, I trust in their chivalry, and I hope that Ramabai's friends in India will stand by her with the same steadfastness as her faithful supporters in America and England.

Yours sincerely,

F. MAX MULLER.

Other letters of great interest from people in India indorsing the work were also read.

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Principal of Shâradâ Sadana.

PUNDITA RAMABAI DONGRE MEDHAVI, Poonah, India.

MANASSAS INDUSTRIAL SCHOOL.

BY MRS. BERNARD WHITMAN.

After the war a young colored girl was living on a farm in Northern Virginia, owned by her parents who had been freed. Her father was an industrious man and added little by little to the first bit of ground he bought until he owned a good-sized farm which furnished him and his family with the comforts of life. The daughter referred to was one of three, herself born in slavery, old enough to remember the incidents of the war in her vicinity, and a bright, intelligent girl. Her opportunities for education were limited, but her brightness and quick powers of observation soon placed her in the position of a leader among her people. Added to this was an honesty, self-sacrifice and tender regard for others that won the love and respect of all that knew her. Jennie Dean became a sort of missionary among them and in a poorly settled district she began, under the greatest difficulties to establish a Sunday school. By hard work she made it successful and then opened another, yet another and another, and to-day four Sunday schools in Northern Virginia, miles from each other, owe their foundation and prosperity to the persistent, convincing work of Jennie Dean.

With a keen eye to the welfare of her race, she saw that they were hampered because they "didn't know how". She watched the experiments going on about her in schools for the colored people, and longed for something of the sort in her own part of Virginia, Hampton being too far removed to be of much benefit. Brooding over this she talked with the colored people and found them all eagerness to engage in any plan which should educate the young men and young women of their race. They were ready to give of their little a large percentage. In a country where a man's wages

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averages but fifty cents per day, there is not much money to spare from the necessities of life. But these poor, ignorant blacks, dimly seeing the advantages that they had been denied, were ready to make any sacrifice that their children should have them. Their own desire was as strong as that of the girl who had grown up among them.

This was no thought of white people or of philanthropists carried to them, nor even from an outsider did the suggestion come. It came from the people themselves. No one said, *you* ought to have an industrial school. The colored people, themselves, said *we* ought to have an industrial school, and bravely they set to work to gain it.

With eyes wide open to find a farm "at a bargain" and hearts all alive to the necessity, these men and women began to save the pennies for their school. Very small was the result viewed from the millionaires' standpoint; very large, when we think of the proportion to their earnings. Meetings were called, and the contributions and the enthusiasm never waned.

One day came the news that a farm at Manassas Junction could be bought under the most favorable circumstances. The location was excellent (on the old Manassas battle-field), the farm was fertile, with an excellent clay bank for bricks and a quarry of fine stone for building purposes, and it was not too far from the railroad.

Jennie Dean felt the importance of securing the farm at once. She hastened to Washington where she enlisted the sympathy of a Virginian lady, Miss Thompson, who has ever since been as zealous as Miss Dean herself, in promoting the enterprise. Early in the year 1892, Miss Thompson came to Boston and told the story and made way for Jennie Dean to follow. Miss Dean came to the LEND A HAND office soon after and made it her head-quarters. She interested people the moment she began to tell of the project. Money was raised and the farm of almost one hundred acres was purchased. In the autumn of 1892, I attended a meeting at Manassas Junction. The colored people came from all the

towns around, jubilant that the farm was secured (though not all paid for), and meriting the reward of "cheerful givers."

Not long after, Miss Emily Howland of New York, became interested and advanced money toward the erection of a building for both dormitories and class rooms. Eventually she cancelled the debt and in September, 1894, Howland Hall was dedicated. Both men of the South and of the North were present and took part in the exercises. Among them was the late Frederick Douglass, who was an earnest friend of the school to the day of his death.

In October, 1894, the school opened. An educated colored man, Prof. Clemens, was appointed superintendent and he and his wife, as well as the other necessary teachers, volunteered their services free for a year. The applicants for tuition were numerous, but only a small part could be accommodated. The scholars were as enthusiastic as the older people who had planned the school. "I never had brighter or more intelligent pupils, black or white" said the teacher, who went from Washington two days each week to teach carpentry. The reports from the other teachers were excellent.

Gen. — Mussey of Washington had, during his life, felt great interest in the plan and desire for this school. He did not live to see the plans matured. When the school was opened, Mrs. Mussey, in memory of her husband, presented to it his library and some valuable tools. The people from the settlements and farms around sent provision and all that they could spare. Everything went on well, and Miss Dean started for Boston to again interest her friends in assisting the school until in the spring the ground should be planted and the school begin to support itself.

In her first visit to Boston Phillips Brooks had aided her. She found on her second visit his successor, Bishop Lawrence, ready to give his sympathy and assistance. Lend a Hand Clubs, represented on the board of directors, were glad to provide for her expenses. She presented her cause many

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times, rarely if ever returning without some substantial evidence of her success.

From Boston, Miss Dean went to New York where in Mrs. Burton Harrison, herself a Virginia woman, she found a valuable ally and firm friend. She had need of a friend for little she knew the trial in store for her. Suddenly the news came "Howland Hall burned to the ground!" In the bitter cold of February, when at the North, over-heated furnaces set fire to many houses, the colored students, trying to keep warm, unwittingly set fire to the building. "It is not Pharaoh's army that got drowned this time," writes Jennie Dean, pathetically, alluding to one of the negro songs," it is Jennie Dean and all the work put into the Manassas School."

Mrs. Harrison writes to a New York paper: "But two weeks ago, at the height of the great storm of this month, while through snow and freezing winds, the zealous promoter went afoot along the streets of New York presenting her letters of introduction, and making her little collections to relieve the property of a small remaining indebtedness, the building took fire and was burned to the ground, with all the furniture and agricultural implements, having been insured for only about one-third their aggregate value! The pupils, harbored by the neighbors, have been again assembled by their instructors in a hall which has been put temporarily at their service in Manassas; and Jennie Dean, who has herself never profited so much as a pair of shoes by the fund she has created, has bravely resumed her endeavors. Her own telling of the story has already been heard with conviction by several gatherings of people in New York, but the urgent need of additional, substantial and prompt contributions to the fund for rebuilding and furnishing the school-house, and for equipping the farm before the spring season opens, has induced me to venture to bring the subject in this way to your attention, in the hope that you will open it to the general public."

The interest of Frederick Douglass in the Manassas School never flagged. He delivered the address at the dedication,

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Sept. 3 last, which was to him a memorable occasion, being the anniversary of his escape from slavery fifty-six years before. In the course of his remarks Mr. Douglass said a more fitting location for the battle of enlightenment against ignorance could not have been selected than the battlefield of Manassas and Bull Run, where occurred the first conflict of American freedom against the institution of slavery.

Only a week before his death, he sent a letter to the *Washington Star* asking that assistance might be speedily rendered. The Manassas Industrial School has lost in him a true friend. It is suggested that the response to Mr. Douglass's appeal to the public for the Manassas School be subscriptions for a building erected to his memory, costing, including equipments for industrial training, not less than $25,000, to be known to future generations as a monument, erected by grateful hearts and loving hands, to the recognized leader of his race, and the brave defender at home and abroad of the principles of American liberty.

Gentlemen in Washington associated either in public or private life with Mr. Douglass have been named as a committee for this memorial: Prof. H. P. Montgomery, Mr. Henry E. Baker, Mr. John F. Cook, Dr. J. R. Francis, Mr. J. Ormond Wilson, Mr. Paul T. Bowen, and Dr. Robert Reiburn, to act with Rev. M. D. Williams of Manassas and Rev. H. H. Warring of Alexandria, both of whom have already started the movement in their respective towns.

In Boston Rev. Edward Everett Hale has endorsed this movement heartily, and contributions have been received at the LEND A HAND office. Certainly such a memorial, benefitting his race, educating his people, is better than any dumb monument and is one that he himself would have wished.

The Manassas Industrial School has an excellent Board of Directors. It is an unsectarian school and appeals to all communions. The Board has representatives of many faiths, all of whom are eager to see the prosperity of the school. Sixty pupils are even now enjoying advantages never before

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in their reach? Why should not the two hundred who applied also enjoy the same? A little contribution from every reader would make a generous gift to the Manassas Industrial School.

ADVICE TO LEAGUES.

Among the questions sent to the General Agent of the International Law and Order League are recent inquiries, especially from Virginia, Wisconsin, and Montana, regarding Law and Order Leagues and kindred societies.

He answers by giving a sort of bird's-eye view of the aims of certain representative leagues or societies.

A peculiarity of the Quebec Branch of the Dominion Alliance is that it maintains the impossibility of regulating satisfactorily the liquor traffic, and holds that State (Provincial) prohibition is a necessity.

On the other hand the object of the Massachusetts League as stated in its constitution is "the enforcement of the restrictive features of existing laws for the regulation of the liquor traffic."

It is a characteristic of the Philadelphia Law and Order Society that it secures law enforcement against any kind of traffic on Sunday.

The purposes of the Hamden (Ct.) League, out of which the present Connecticut League arose—were, the discussion of existing evils, the elevation of the moral tone of the community and of the public officers.

The aim of the Municipal League of Philadelphia, aside from laying stress on the non-partisan idea, as all law and order leagues do, consists in the encouragement of "every wise project for adding to the comfort and convenience of our citizens and the prosperity and development of our city."

Among the purposes of the New York City Vigilance League in addition to or included in "fostering whatever seems fitted to promote the advantage of the City," that which interests the sociologist especially is that it regards

"with jealous concern the point at which private interest enters into competition with the general good," and its most striking work is "to make conspicuous the respects in which the government is "languidly or criminally administered." The study of the aims of this league is a tonic in itself.

In answer to repeated inquiries the undersigned advises the formers and promoters of leagues with reference to four points:

1 The simpler an adequate constitution may be the better.

2. Let your time be devoted to patient, thorough, and "eternal" vigilance, to careful study of your situation, and to the steady encouragement, or, if necessary, the proper indictment of public officials rather than desultory warfare against individual offenders.

3. In other words, do not strike and run. Said Wellington, "We are good for two or three campaigns."

4. Keep in touch with some national society that favors reform under law. A national society in the interest of lawlessness sent $50,000 to one law-breaker, at one time, and in a small city, confessedly to promote the violation of law.

CLARENCE GREELEY,
General Agent of the International Law and Order League.

The University of the City of New York has decided to maintain a summer school on University Heights from July 9 to August 17 of 1895. The Charles Butler Hall dormitory building will be thrown open by the University Trustees for occupation during that time. It is proposed to make this summer school a permanent feature of the university work. The course of instruction will be of the same nature as corresponding courses in the college proper. It is expected that teachers from the interior of the state will take advantage of this opportunity. The school will be known as The Summer School of Science and Pedagogy, and the subjects presented will be Pedagogy, Mathematics, Experimental Psychology, Chemistry, Physics, and Biology.

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INTELLIGENCE.

LEND A HAND CLUBS.

CLUB REPORTS.

NEEDHAM, MASS.

Our numbers have increased; our work continues to be of the same kind. The "Lend a Hand" has its special mission work, (which we call the I. H. N. work, as we do not want our little girl to feel the publicity of having her position talked about, indeed we do not want her to know anything except that she is "Auntie's little girl,") and has also distributed over two hundred garments, generally receiving a trifle for them, to save the self-respect of the recipients.

The "King's Daughters' Ten" have made pillow slips for the Montana Indian School, have remembered old people on their birthdays, given ten dollars in charity, and helped a little invalid girl.

The "Little Helpers" had a table at the church fair, making the articles at their meetings. They presented a picture of the pastor, Rev. P. S. Thacher, to the church, to be hung in the chapel, gave eight dollars to the church treasurer, and carried books and games to the Children's Convalescent Home at Wellesley Hills.

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The Ten Times One band of boys provided an abundant Thanksgiving dinner, and carried it to an old man who lived all alone, and they collected between twelve and thirteen thousand postage stamps, which they sent to the Hospital Cottages at Baldwinsville, Mass., in response to an appeal for them, published in the hospital paper.

The "Busy Bees" have helped collect cards and Sunday-school papers to give away, have also given their part in toys and games, whenever a box was packed.

The "What-so-ever Ten," beside their table at the fair, each earned a dollar and related their amusing experiences connected with it, at a sociable. They spent thirteen dollars in church work and five for charity.

All members of each band pay ten cents annual dues into the general treasury of the "Legion," and all aid in collecting books and magazines which have been sent to Ivy Depot, Va., Glasgow, Ky., Elizabeth, N. J., and numerous places nearer home. To the Central Office in Boston we sent our annual five dollars; to the Sea Island sufferers, one dollar; and to the Pilgrim Memorial Church at Plymouth, five dollars. The growth of an unselfish, helpful spirit is really of the greatest importance, but that we cannot report as we can the definite acts done "In His Name."

PEABODY, MASS.

The Club has thirty active members at the present time. It has held monthly meetings during the year,—six at the parsonage and the rest at the chapel.

During the winter the girls made dresses and skirts for their country week visitors. In July they invited four little girls to Peabody, paying their board at a farm-house, two

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weeks. In April, twelve of the older members made an entire suit of clothing for a needy child, and gave a baby carriage (from one of their homes) for the use of the sickly child. The older members of the Club have made monthly visits through the year to a blind old lady, reading to her and singing, much to her enjoyment. They made her a pretty and comfortable breakfast jacket of eider down for a Christmas gift, accompanied by a basket of fruit.

The Club also distributed fourteen baskets of fruit and candy to sick and aged persons.

The week before Christmas the Young Workers presented "The Birds' Christmas Carol" to an audience of 150, thus earning $28.50; $25 of this money was given to our church at Christmas for its running expenses.

"The Birds' Christmas Carol" was repeated, *free*, on Christmas eve for the entertainment of the children of our society.

Twenty yards of cotton cloth were presented to a poor woman at Christmas by the Club. These are some of the items of our work for 1894.

BROOKLYN, N. Y.

The Lend a Hand Club No. 1, of Willow Place Chapel, has given out fifteen dinners, both food and money. In April, 1894, we gave an entertainment for the benefit of the poor, also one in December of the same year. The most of the members composed the talent. We have succeeded in helping a family this month who were in a destitute condition. We expect to do more charitable work in 1895.

The Lend a Hand Club No. 1, was formed in 1891 under the following mottoes:

"Look up and not down."
"Look forward and not back."
"Look out and not in."
"Lend a hand."

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SOMERVILLE, MASS.

In March, 1894, we received a communication from the Woman's Suffrage League, requesting us to give them the proceeds of an entertainment. We gave a strawberry festival in June, and sent $6.36 to the Woman's Suffrage. Easter Sunday we distributed Easter lilies to the sick, and sent a plant to the Somerville Hospital and the Maonia Home, Boston. During the summer we held no meetings until October. The circle has started a gymnasium, which has proved very successful. In February we held a dance for the benefit of the Somerville Hospital, sending the treasurer $20.00. This makes $45.00 which we have sent the hospital within two years. At the last report the treasurer had $7.90 on hand.

BOSTON, MASS.

The Stocking Club still holds its own in membership and interest. We have thirty members in good standing, and doing good in many ways. Contributions consisting of thirty bundles of clothing, to families and Berkeley Temple Sunday School, have been made; also a barrel of clothing, sixty pairs of stockings and five dollars, have been sent to the Ruggles Street Mission School, to be distributed to the sufferers by the South End fire. One hundred and thirty-two pairs of stockings have been given to Berkeley Temple and to poor families.

The Christmas stocking filled with toys was sent to the Huntington Avenue Hospital for Children, and our usual donation of old clothes to the Woman's Charity Hospital. Five dollars have been expended for material for children's clothing, which has been made up and distributed.

We voted to furnish a box, which we call our Maternity Box, to loan poor women in their hour of need. We have already had a case of a poor colored woman, who was very grateful for the aid thus rendered her.

In the way of donations, the Club has received a chest of

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drawers, sewing machine, table cloth, towels, and napkins, which were contributed by some of the members, and a vote of many thanks was tendered the donors for these needed supplies. At the present time all of our bills are paid, and we have fifteen dollars in the bank and about five dollars in our general fund.

We have also paid our annual dues of three dollars, and subscribed for one copy of the *Ten Times One Record* for the year.

We enjoyed two very pleasant outings during our vacation last summer; one a lawn party, another a beach party, given by two of our members.

A number of our members have been ill and were remembered by sympathetic letters and flowers sent to them by the Club.

We hope to hear that the Lend a Hand Clubs are increasing, not only in membership, but also in the formation of Clubs, as by so doing much good can be done in alleviating the suffering of humanity, with the feeling that whatever we do for our fellow-creatures, we are doing In His Name.

TWENTY-SECOND NATIONAL CONFERENCE OF CHARITIES AND CORRECTION.

PRELIMINARY ANNOUNCEMENT OF ARRANGEMENTS AND PROGRAMME.

The Twenty-second National Conference of Charities and Correction will be held in New Haven May 24 to May 30, 1895. All indications point to a large attendance and a successful meeting. The president of the Conference, Mr. Robert Treat Paine, and the local committee, under the chairmanship of Judge Francis Wayland, are exerting themselves to the utmost to secure this result. The enrollment of members thus far is at least double that of any preceding Conference at so early a date.

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THE SECTIONS.

The Charity Organization Section, under the chairmanship of Mr. Jeffrey R. Brackett, of Baltimore, will doubtless be more fully attended than ever before. It is expected that every leading Charity Organization Society in the United States will be represented and the numerous societies of New England, New York and Pennsylvania will each probably have several representatives. It may be necessary to organize sub-sections of Charity Organization secretaries and friendly visitors. Ample accommodations will be provided for the meetings.

The Child Saving Section will be under the chairmanship of Mr. Charles W. Birtwell, of Boston, with an efficient committee. This section always excites great interest. A special feature this year will be the discussion of trade schools.

The Juvenile Reformatories Section, Superintendent F. H. Nibecker, of Glenn's Mills, Pa., chairman, has grown in interest and efficiency from year to year, and its published discussions have been of great practical value.

The programme as far as known is as follows:

Friday, May 24, 8 P. M.—Opening exercises and reception.

Saturday, May 25, 9.30 A. M.—Reports from States.

10 A. M.—State Boards of Charities.

"The Ideal Function of State Boards in the Ecomomy of the Commonwealth," by Dr. F. H. Wines, of Illinois.

Symposium of State Boards—Question for Discussion: "Is a State Board of Control with Full Executive Power, Preferable to a State Supervisory Board with no Executive Power?"

Affirmative, Hon. Clarence Snyder, President Wisconsin State Board of Control.

Negative, to be assigned.

2 to 5 P. M.—Section Meetings.

8 P. M.—"Sociology in Institutions of Learning."

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Opening Address by President Seth Low, of Columbia College, New York.

"Is the term 'Social Classes' a Scientific Category?" by Prof. Franklin H. Giddings, of New York.

"The Statistical Study of Hereditary Criminality and Pauperism," by Prof. E. R. L. Gould, of Baltimore.

"Sociological Instruction in Schools and Colleges: Its Feasibility and Probable Results," by Prof. H. H. Powers, of Northampton, Mass.

"Natural Selection in Social Phenomena," by Prof. Arthur T. Hedley, of New Haven.

Paper on the "Elberfeld System," by Dr. C. R. Henderson, of Chicago.

(Paper expected from Berlin.) (Correspondence from Berlin).

Sunday, May 26.—11. A. M.—Conference Sermon. 8 P. M.—Child Saving Work.

"The Future of Preventive Work," by Charles W. Birtwell, General Secretary Boston Children's Aid Society.

"Trades Schools, Their Place in Education, Industry and Philanthropy," by Prof. Chas. E. Richards, Director of the Department of Science and Technology, Pratt Institute, Brooklyn, N. Y.

A third paper to be announced later.

Monday, May 27, 10 A. M. — Homes for Soldiers and Sailors.

"National and State Homes for Union Soldiers and Sailors," by Mr. C. E. Faulkner, of Atchison, Kansas.

"State and Other Homes for Confederate Soldiers and Sailors," by Major N. V. Randolph, of Richmond, Va., and r. R. H. Dudley, of Nashville, Tenn.

"Pensions," by Prof. A. O. Wright, of Madison, Wis.

2 to 5 P. M.—Section meetings; 8 P. M.—Administration of Public and Private Relief.

"The System of Public and Private Relief in Chicago, Especially in Times of Depression. Coöperation between the two Agencies and the Best Lines of Division Be-

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tween Them. The Best Programme for Future Relief Work," by Rev. C. C. Trusdell, D. D., of Chicago.

"The Problem of Relief, Both Public and Private, in New York, with the Experience and Results of Recent Relief by Work. The Best Plan for Relief Work in New York," by Mrs. Chas. R. Lowell, of New York.

"The Administration of Public Out-Door Relief in Boston and Massachusetts. Coöperation with Private Agencies and the Most Judicious Division Between the Public and Private System," by Mr. Thomas F. Ring, President of Parish Conference of St. Vincent de Paul Society, Boston.

"The Best Method of Relief in Small Cities." (Speaker to be announced.

Tuesday, May 28.—10 A. M.—The Feeble-Minded. Papers expected from Dr. Frederick Patterson, of N. J.; Dr. J. C. Carson, of Syracuse; Dr. Walter E. Fernald, of Mass.; Prof. J. J. McCook, of Hartford.

2 to 5 P. M.—Section Meetings; 8 P. M.—Charity Organization. General Report, by Mr. Jeffrey R. Brackett, of Baltimore.

"Aids to Visitors and After-care of Families," by Miss Frances Smith, of Boston.

"Emergency Relief," by Mr. P. W. Ayres, of Cincinnati.

Wednesday, May 29.—10 A. M.—The Insane.

"Insanity in the Negro," by Dr. J. W. Babcock, of Columbia, S. C.

"Provision for the Insane," by Mr. Wm. P. Letchworth, of Buffalo.

"Increase of Insanity," by Mr. F. B. Sanborn, of Mass.

2 to 5 P. M.—Section Meetings; 8 P. M.—Juvenile Reformatories.

"How May we Expect our Work in Juvenile Institutions to Affect the Immediate Families of Those Sent Home?" by F. H. Nibecker, Glenn's Mills, Pa.

Other papers are to be announced later.

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Thursday, May 30.—10 A. M. — Immigration and Interstate Migration.

1. Report of Standing Committee, by Chairman.
2. A paper on Immigration, by Dr. Chas. S. Hoyt, of New York.
3. A paper on Interstate Migration, by H. H. Hart, of Minnesota.
4. The Aspect of the Question on Immigration as Affecting the Pacific Coast, by Rev. Chas. W. Wendte, of California.

10.30 A. M.—Training School for Nurses.

2 to 5 P. M.—Section Meetings.

8 P. M.—"The Tramp Problem—What it is and What to do With It," by Prof. J. J. McCook, of Hartford.

Closing Exercises.

SHORTIA SCHOOL.

In the autumn of 1886, the present master of Shortia School opened a private school at Highlands, in North Carolina. This school was of the grade of the average high school and was known as the Highlands Academy. It was the intention of the founder to add manual training for boys and cooking for girls as soon as funds could be raised for that purpose.

Though 104 pupils were enrolled the first year, owing to the low rate of tuition the school did not pay its expenses. This led the principal, Mr. Harbison, to offer his services as botanical collector, and after a three days' search further down the stream along which Dr. Sargent had re-discovered Shortia, in the locality where Michaux had discovered it about one hundred years ago, a considerable amount of Shortia was found; and from the sales of that rare and in-

teresting little plant, funds enough to meet the deficit were raised.

This encouraged the founder to continue the school, and from the sales of Galax leaves, and other rare and beautiful plants from the mountains, enough was realized to furnish free books to all, the greater part of the seven years during which the school was open; and from funds raised in various other ways, on an average six pupils were given free books and free tuition, and the same number were given free books and half-rate tuition.

But the school was not successful financially, and as the funds to carry out manual training could not be raised, it was for a short time discontinued. The friends of the school, however, prevailed upon its founder to re-open a school at Highlands. A property, thirty-five acres, right in the village, was purchased as a site for the school. Here gardening and sloyd, in addition to the ordinary branches, are to be taught.

Before re-opening the school the master spent the winter and spring of 1894 in studying similar schools in Norway, Sweden, Denmark, and Germany, in order that he might be the better prepared to oversee and carry on the work in the new school.

Shortia saved the academy in its infancy, and we count largely on Shortia to help the new school in its beginning; furthermore, Shortia is the only one of its family in all these mountains, and our little school is the only one of it kind here, so we have named the new school The Shortia School.

To establish and support a manual training school here, funds are needed. We have pressing needs, and are situated in a poor country—poor in money, though richly endowed by nature.

As Shortia School is private and non-sectarian, gifts and bequests are not asked for. We prefer to give value received for all we get. The school is situated in a region where latitude and altitude, combined with our peculiar geological formation, have produced a rare and beautiful

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flora. In this, we hope, lies our strength. Gardening, botany, and the elements of forestry will receive a full share of attention; and if we can secure a very small share of the retail trade in native ornamental plants, our gardening department can be made self-supporting and we trust be made to contribute towards the support of the sloyd department.

REPORT OF THE SCHOOL OF APPLIED ETHICS.

The School of Applied Ethics has held three summer sessions, with increasing success, in the historic town of Plymouth, Mass.

The school has thus far had three departments—Ethics, Economics, and History of Religions—under the direction, respectively, of Prof. Felix Adler of New York, Prof. H. C. Adams of the University of Michigan, and Prof. C. H. Toy of Harvard University, who have each in turn acted as Dean of the school.

The first year the Faculty, including Sunday lecturers, numbered twenty-nine, and one hundred and sixteen lectures in all were given.

The second year there were twenty-two lecturers. Ninety-six lectures were given, including those on Sunday afternoon. There were no lectures on Wednesday, that day having been set apart for conferences and other special meetings. This experiment was regarded favorably but was not repeated during the present year, as it was decided to limit the session to five weeks.

On account of the World's Fair Congress, in which many of those connected with the school took part, it was decided not to hold a session in the summer of 1893.

This last summer the school had a faculty of twenty-five lecturers, besides the five who spoke on Sunday afternoons, and altogether one hundred and one lectures were given.

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The apprehension felt by some that the attendance might be smaller than usual on account of the general business depression, was immediately dispelled upon the opening of the school.

The inaugural exercises on the evening of July 12th drew a full house. The enrollment of students from different parts of the country, consisting chiefly of clergymen of various denominations, college instructors, teachers and post-graduates, was much larger than at any previous session.

The lectures began Thursday, July 12th, in the new High School building, recently erected at a great cost to the town, which is well lighted and ventilated, and admirably fitted for the summer meetings of the school. With the exception of the Educational Week, all the lectures were held in the morning, the attendance at the different courses varying from about fifty to one hundred and fifty. The Sunday afternoon lectures invariably drew an audience of several hundred.

Not only in attendance, but in the *unity* of the programme, and in the sustained interest with which the various courses in the different departments were followed, this session was a marked advance over those of previous years. The general subject in each department was the Labor Question, which was treated from various points of view by a large corps of able lecturers, including some of the foremost political economists of our leading colleges and universities, and other distinguished scholars. Two important lectures were given which were not on the regular programme. One was by the secretary of the late Royal Commission on Labor, Mr. Geoffrey Drage, who visited the school, and by special invitation gave a valuable and interesting *impromptu* account of the aims, methods and results of the Royal Labor Commission. The other unexpected feature was an able address by Prof. J. Estlin Carpenter of New Manchester College, Cambridge, England, on "The Ethics of Buddhism," and its bearings upon some of our present problems.

Special mention should be made of the Conference of

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Educators on the Relation of Education to Ethics and Sociology, which drew together many prominent educators. On account of the interest awakened, it has been decided to give educational subjects a permanent place in the programme of the School of Applied Ethics.

The managers of the school have decided to hold a five weeks' session at Plymouth, Mass., in the summer of 1895, beginning the second week in July. A general announcement of the programme will probably be issued early in January and may be had by any one upon making application to the secretary of the school,

S. Burns Weston,

1305 Arch Street, Philadelphia.

LOST CHILDREN.

On a recent Sunday in New York, eighteen children were found on the streets and taken to Police Headquarters. One has not been claimed. Every child should, as soon as it is able to speak, be taught to pronounce its own name distinctly, as well as the street and number of the house where it lives. To this as soon as possible should be added the father's name and place of business. It is not an uncommon thing to have a child taken from the square on which it lives, blocks away to a police station, growing more frightened and bewildered all the time, when, if it had been taught to pronounce its name, and the number and street where it lived, distinctly, it might have been taken directly home. We have silver tags for bags and umbrellas as a protection for the owners. Would it not be wise to adopt some similar appendage for young children?—either a pin with the home address, or a square of marked linen on the inside of the coat. A young child might be taught to display this when asked to tell its name.

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PUBLISHER'S DEPARTMENT.

EDWARD E HALE, D. D. - - - - - **Editor in Chief.**
JOHN STILMAN SMITH, - - - - - **Business Manager.**

The publishers of the LEND A HAND MAGAZINE are about making some important changes in their business management, and take this opportunity to offer to Libraries a complete set of this Magazine at a large reduction from the published price.

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Houghton, Mifflin & Co., the publishers of the ATLANTIC MONTHLY, make an important announcement in regard to four papers upon Mars, by Percival Lowell, which are to appear in that periodical. Mr. Lowell made exhaustive observations at Flagstaff, Arizona, and these papers give the most recent information in regard to this remarkable planet. The first article is to appear in the May issue of the ATLANTIC, and is entitled The Atmosphere of Mars.

The illustrated articles in *Home and Country*, Corporal James Tanner, Editor, for March, are: All about Finches, by Algernon Lefebvre; Bronze, and the Casting of Bells, by Frieda Werther; Have you been True Americans? by Henry Clay Fairman; Li'le 'Liza, the Life Story of a Painter's Model, by Sigfried Corrado; In Cloud-Land, by Victor A. De Convier, Ph. D.; Silas Brown's Celebration, by Emil Moran; Bicycle *vs.* Broncho, by Capt. Jack Crawford; On the Boulevards of Paris, by F. R. Layland, and My Fellow Traveller, by Roger L. Milrais.

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In this advertisement we name but a few of the plants we can furnish. All, except those that bear transplanting from woods to lawn without danger of dying, are garden grown plants with good tops and well rooted. The few plants named below are all well worthy of a place in private grounds. To all who wish, we will give special directions how and where to plant in order that the best results may be obtained.

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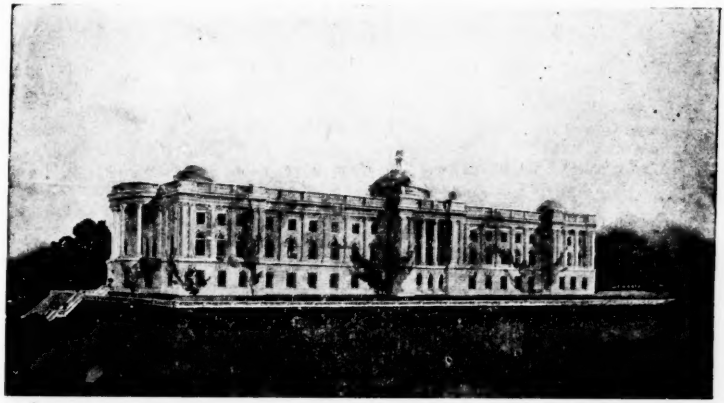

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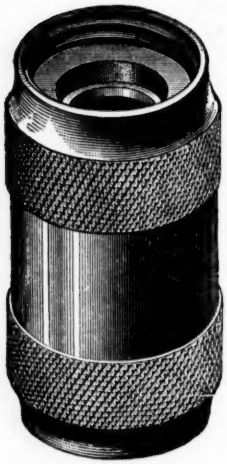

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LEND A HAND.

VOLUME XIV.

A RECORD OF PROGRESS.

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REV. JOHN TUNIS, to whom are assigned the subjects relating to co-operative charity.

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And we have had regular assistance from HON. HERBERT WELSH, President of the National Indian Association; PROF. RICHARD T. ELY, HON. ALFRED T. WHITE, HON. SETH LOW, MISS MARY A. LATHBURY, MISS ANNA L. DAWES, MISS SARAH H. PALFREY, MISS LUCRETIA P. HALE, and GEORGE TRUMAN KERCHEVAL.

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